

The Churchman.

SATURDAY, JUNE 7, 1879.

THE *Tribune*, which has contributed many good ideas to the popular mind of late in connection with "the Talmage trial," seems to have snapped at a chance to balance the account by censuring the late convention in Philadelphia as quite as bad, if not worse. We fail to note any parallel. Disorders may arise in any body, and a popular discussion of them gives a chance for ill things to be said and done. But the prompt suppression of everything unseemly by the chair, and the subordination of the proceedings to system and law, however imperfectly, mark the *spirit* of that Philadelphia council of a few days as something widely diverse from the long and weary weeks which filled our journals with the nauseous and almost profane details of the trial aforesaid. How any unprejudiced person can fail to observe the marked contrast is surprising.

WE wish it might be deemed impossible that a senator of the United States should introduce into that body a bill forbidding any citizen of Chinese parentage from engaging in any occupation within this free and enlightened country by which he might earn a livelihood, and forbidding any other citizen from employing him. But no one will doubt its possibility or be surprised at it, for many of the schemes that have reared their heads in that august body have atrociously defied religion, and justice, and humanity. A senator from Oregon has actually "introduced" such a bill as we have described. In one sense it has a redeeming feature. It has a sort of impartiality. It is directed against the rights of citizens who are not Chinese, as well as against the Chinese themselves. For it prevents any one from employing a Chinese, even though he may find it greatly to his advantage to do so. No matter how much cheaper or how much more reliable the labor of any Chinaman may be, no one can make use of it. Of course this is a gross infringement of every man's rights. Every citizen of the United States has a right to have his work done as economically as he can, and he has a right to employ a Chinaman if he thinks it desirable.

Really, if Chinese labor is found to be disagreeable and inconvenient to the hoodlums of California, let them at once teach the Chinese to give up their habits of cheap living. Let the celestials learn to be improvident, to be dissatisfied with cambric and take to expensive cloths for clothing, to require daintier food, and, perhaps, to patronize liquor-shops.

When they have once learned these things they will soon find that they must have large wages, and their competition will no longer be a terror to the Kearneyites.

BAD BOOKS.

A standing item in the daily press is the account of some silly boys who have attempted to put into practice the reading which occupies their leisure hours. That children are by nature prone to imitate the deeds of their elders is a truism. The mischief of the works which set lads on fire for adventures on the prairies is not in their description of impossible and thrilling adventures. Robinson Crusoe has filled the imagination of youth from the days of Defoe to the present.

The harm lies in a false representation of boy heroes, by which it is made to appear to be the easiest possible thing for a lad of twelve or fourteen to achieve every variety of success. This is utterly wrong, not only because it is hopelessly false, but because it misleads just where the natural weakness of youth ought to be its protection. The most eager boy who dreams of killing Indians and buffaloes has a lurking consciousness that his arms are hardly strong enough to hold in a wild mustang and to bring a man's rifle to the level. These books of which we speak are devoted to break down this very self-distrust, and therefore are the most hurtful which can be well conceived of, and yet they are to be had by scores at every shop and stand of cheap literature.

Here is an evil that parents must take into account. We do not suppose that a law like that which forbids the sale of liquor to minors can be enacted in regard to books and printed matter. But parents must take the pains to see that nothing is read by their children unless they have first inspected and approved. A child must be taught, "so soon as it is able to learn," that it is forbidden to look into any book without permission first had. This is the only safeguard. It is an extreme rule, we grant, but it is like that which, in a cholera season, a wise parent would set up in regard to eating and drinking. There are places where the public sentiment may be used to drive bad publications out of the market, but this will not reach the makers and venders at first hand. Domestic prohibition is the only rule, and this must be enforced more thoroughly than it now is.

We are not puritanically fastidious about books. We know that children will pass over unharmed a great deal which suggests to older people ideas unfit for childhood. But these of which we speak are poisoned for the use, as one may say, of childhood. They must

be kept out of the hands of the children. And we can think of no better way than a rigid rule that no book, paper, magazine, or printed matter of any sort be bought or borrowed without first being seen and passed upon by the parent or guardian. This will give trouble to the heads of the household. So will any sanitary measure. Vaccination is a trouble when small-pox is about; but it will be trouble well taken, and, unless it is taken, the consequences to the rising generation may be more serious than we can well say.

ROMANIST SCHEME OF COLONIZATION.

The Roman Church has two financial matters on its hands that fairly challenge respect for their magnitude. One of these is the payment of Archbishop Purcell's debts. To do this the prelates assembled at the consecration of the new cathedral in this city have advised the archbishop to compromise with his creditors at fifty cents on the dollar, and for the remaining one and a half millions they have begun a subscription. We should think it possible that the archbishop's failure in financial affairs might hinder the success of, or prevent confidence in, the second great undertaking which now claims the attention of Romanists. This is no less than the colonization of Nebraska, Minnesota, and Dakota with Irish Romanists. It is their purpose to turn those delightful regions into a new Ireland, in which the will of the Italian bishop shall be supreme, where the reading of the Bible shall not be allowed in the public schools, and the worship of the Virgin Mary shall be a prominent feature of the established religion. This is certainly a great undertaking. It is in the hands of a large organization, which has formed a stock company and is selling the stock, using the proceeds in aiding the migration of the Irish from the Eastern cities. A Western Romish bishop, curiously enough named Ireland, is the leader and inspirer of the movement.

All this is perfectly legitimate, however unjust it may be to elevate those Western regions into a paradise at the expense of the rest of the country. But it suggests this thought: Suppose that the present citizens of Minnesota, and Nebraska, and Dakota, not having a due appreciation of the blessings that await them, should, stupidly but doggedly, begin at once to legislate against this organized irruption into their borders. Suppose they should borrow an idea from the Irish of California, and pass stringent laws forbidding Irish Romanists to remain within their boundaries, or to enter therein. There is certainly reason to suppose that the Romanists would be more likely to sub-

vert the government of Minnesota, if they gained a preponderance of votes, than the Chinese would be to subvert the government of California. We take it that the most obstinate Celt would soon see that such repressive legislation is most unjust, and unenlightened, and unchristian. It is just as bad in California as it would be in Minnesota.

THE SECULAR PRESS ON CARDINAL NEWMAN.

The leading English weeklies are filled with comments on the speech of Cardinal Newman in acknowledgment of the pope's act in conferring upon him the cardinal's hat. But while a general feeling of satisfaction is expressed at the recognition which Dr. Newman has received from the present pontiff, there is a wide difference of opinion in regard to the *effect* and *meaning* of the language which the new cardinal employed. Thus, while some of these journals regard it as an attack on the principle of toleration, others, and notably *The Spectator*, see in it nothing of this kind. Thus says the last named paper:

"Dr. Newman admits—if we understand him rightly—that the State cannot properly teach any one religion to a people among every dozen of whose citizens there are probably seven different forms of religious belief. And he admits, too, that there is much that is, in the truest sense, good, in the vague morality of the day, even as the world of secular thought understands it, much that is better in it perhaps, and more really desirous of knowing the truth, than Dr. Newman in his old Oxford days would have been disposed to admit."

And it adds in conclusion:

"Assuredly, no Church has suffered more from the attempt to over-define what is beyond us than the Church which claims for herself infallibility—an infallibility which the new cardinal, while cordially accepting it, is, in conjunction with many others of his Church, most solicitous carefully to limit."

The *Saturday Review*, in the course of a long article, reviews the speech favorably, and concludes as follows: "With the exception of a word or two here and there, the new cardinal has said nothing which might not have been said with equal sincerity, or which would not be substantially endorsed, by many of his old friends who are still in the Anglican communion. It is indeed but an amplification and reinforcement of the motto adopted at the beginning of the Tractarian movement by the author of the *Christian Year*."

The judicious and undoubtedly sincere expression of patriotism by his eminence may perhaps have exerted a favorable influence on the judgment of his English reviewers.

The following language of Dr. New-

man, which we quote from *The Tablet*, will satisfy any doubter that, however it may have been in the past, the Roman pontiff has no adherent whose devotion is more ardent than that of the new-made cardinal:

"What need I say more to measure our duty to the holy see, and to him who sits in it, than to say that, in his administration of Christ's kingdom, in his religious acts, we must never oppose his will, or dispute his word, or criticise his policy, or shrink from his side. There are kings of the earth who have despotic authority, which their subjects obey indeed, but disown in their hearts; but we must never murmur at that absolute rule which the sovereign pontiff has over us, because it is given to him by Christ, and, in obeying him, we are obeying his Lord. We must never suffer ourselves to doubt that, in his government of the Church, he is guided by an intelligence more than human. His yoke is the yoke of Christ; he has the responsibility of his own acts, not we; and to his Lord must he render account, not to us."

THE SEASON.

Among the changes in *non-essentials* which mark a distinction between Anglican and Roman nomenclature, none has seemed to us more happy than that one which has substituted *Trinity* for *Pentecost* as a designation for the whole latter half of the Christian year. For although Whitsun-day marks the revelation of the last great mystery which has been manifested in the economy of redeeming grace, yet it is, after all, only that of *one* single fact, whereas *Trinity* is, as it were, *the gathering up* and presentation in abstract of all that had been severally revealed from the blessed Incarnation to the glorious manifestation of the Holy Spirit. For we may not fail to note that of all our great festivals, the octave of Whitsun-day, called Trinity, is the only one which represents no other fact than the great mystery which it teaches.

In other words, the fundamental realities of redemption were completed with the marvellous event of Pentecost, and *Trinity* is but the abstract statement of their consummation. So, then, in reality the Trinity season commences with Whitsun-tide; and who that has thus thought of it this year, as coinciding with the first day of June, has failed to read the beautiful teachings of nature as they are permitted to enter into the kingdom of grace? Surely no one who was happy enough to spend the day in any of our lovely rural retreats, now so glorious in the full-robed beauty of early summer. For as in nature, even so in grace, the season of promise is now yielding, under the life-giving influence of a quickening power, to *germination* and *growth*.

And now the laborers whom the

Lord hath sent forth must toil from early dawn to night if only they will keep pace with the development by which, under the influence of the Holy Spirit, the seed of Divine truth is being so marvellously transformed.

God grant that the Pentecostal work may go on until the household of Christ on earth shall become His "glorious Church, not having spot, or wrinkle, or any such thing."

SECULAR DANGERS OF THE CLERGY.

The dangers are inseparable from the duties. For the most part, in this world, difficulty is in the ratio of responsibility, and one of the costs of honor is the risk of disgrace. How much height, so much possibility of a fall; how much sacredness, dignity, opportunity, in the office, so much liability, and perhaps so much temptation, to misuse it, not only for the holder's sake, but for its own sake. At first sight it might seem that the Christian ministry is a uniform safeguard against worldliness in the Christian Church. No doubt it would be so to a greater extent than it is if, in the subtlety of evil, concessions to the world did not make themselves look like modes of preserving and even extending the kingdom of God.

The clergy are spoken of as a class. So are the laity. In characterizing classes there is apt to be more or less inaccuracy, and sometimes there is injustice. Strong impressions make broad generalizations. Alarmed at an inconsistency, we impute it to many, while it belongs to but few. Indignant at a defection, we condemn it in language that is too sweeping. Struck by some flagrant fault, we magnify its relative proportions. All this ought to remind us to be modest in our accusations, sorry when we have been excessive or one-sided in them, and tolerant of other men when they err in the same way. God knows all our mistakes, and in His wise mercy let us hope that He will overrule them. Convenient as it is for certain purposes to distinguish between the clergy and the laity, between bishops and presbyters, between rectors and vestrymen, nothing can be much plainer than that any words which drive them apart, or disturb their reciprocal confidence, are pernicious to religion. Each depends upon another. How much good can the ablest parish minister accomplish without the good-will of his people? What happiness or strength can any bishop gain by repelling or repressing or misjudging his brethren of another order whose work and harmony are his best comfort, after the favor of his Lord? If parishioners harass or cripple their pastor, the loss in his manliness, or his liberty, or his good name falls first on them. The body is one—how deeply we all need to realize that! How much we lose by forgetting it! It is fearful to think how often, by sheer inconsiderateness, or by unskillfulness, we wound that unity in seeking to strengthen some member, to remedy some disorder, or to supply some need.

Before attempting, then, to point out some actual influences tending to secularize the ministry, it will be fair to notice certain circumstances which may create an appearance of such worldly subservience when it does not exist, and others which extenuate it when it does. Conscious of no advantage in himself on this score, and of the delicacy of the ground, the present writer wishes to reckon

himself among those who are most exposed and least blameless.

First of all, the clergy are under a powerful bias to admit a worldly policy into the Church from a desire to enlarge the Church, or to preserve its peace. Whether the policy will, in the long run, work in that way, is a question by itself. That very many concessions are made to secular inroads on this ground alone, and when the clerical conscience is slightly, if at all, startled, is beyond any doubt. The rector is the leader of his flock. They are all alike committed to his charge, the worst with the best, the unspiritual with the devout. To alienate any is to put them beyond the reach of the only agency likely to save them. To offend a worldly parishioner may be to forfeit the sole chance of spiritualizing him. Outside, too, in the community, are those who ought to be brought in; and if they are to be brought in, they must be conciliated. Great ability to win them may be lacking; nor is ability always effectual at its best. This clergyman is to account for all the souls that he counts in his nominal congregation, and in some sense for all that might be there. Numbers are an element in his success. Is he not sent for all the sheep there are? He is always on the spot, too; always under inspection; always amenable in the consequences for his imprudences or rigidity. Not so the bishop, who only comes and goes. He can be as bold as he pleases, quit the region the next morning, and suffer nothing or even hear nothing from his denunciations of dubious practices; the more cruel is he if he holds the presbyter to the same rule of reckoning with himself. The rector stays by to watch and regulate all the complicated interests of the parish, with its numerous tempers, cliques, piques, resentments, tongues. Nor is he perfectly clear in his own mind as to what is admissible, or right, or safe, and what is not. The moral color of some transactions is not fixed. We have no directories containing catalogues of social devices allowed and forbidden. Many customs that have a very unreligious look are still in debate. Is a "fair" a *sin per se*? What is the difference between a fair and a "sale"? How far can you go toward gambling before you must stop? What is it in an amusement that constitutes wickedness, or so much of it that a clergyman must set himself against it? Will anything but a canon justify a rector in opposing the election of worldly-minded vestrymen? What are secular decorations in the Lord's house? Where shall he begin or end in resisting profanations of sacred music? On these and fifty other points will he do more good or harm by interposing and prohibiting? What an opening for casuistry! The line between the two kingdoms is not clean cut. If he were only as sure of the point of divergence, or of the territorial limit, as officers and soldiers are in the armies of earthly empires, perhaps he would have loyalty and courage to take his stand and maintain it. He seems entitled to the benefit of the uncertainty. Those of us who judge him individually may reasonably be expected to furnish him with a code for his guidance, or else, considering wherein his position differs from that of a layman, to judge him generously.

Again, every true minister in the Church feels that he owes *something*, though he may not know precisely how much, to the official dignity and to the outward state and insignia

of his own order. Of course, there are the finical, the assuming, the jealous asserters of prerogative, ecclesiastical coxcombs, never looking much below the surface; they are of a sort found in all professions. They are hard to bear, and their mischief is not little. But, apart from these crude follies, there is a legitimate respect due to the sacred calling and station, as its nature, its origin, and its history declare. There is a like respect for office in other departments of public life, and it is not challenged so long as it is modest, or unspoiled by personal airs. An ordained ambassador of Christ is conscious of this; and it would be wrong to attribute to him, from a mere deference to careless times or irreverent fashions, a secular spirit because he holds a conviction accordingly, or utters it.

Further, and in another view, in judging of the conduct of ministers having families, a candid allowance should be made for a conflict of duties arising from their domestic relations. A man may be very uncompromising and very abstemious while alone, and yet may make a modified estimate of his obligations when he looks at a wife and children dependent on him for bread, and remembers his marriage covenant along with his ordination vow. Without doing what he believes to be wrong, he will naturally be slow in concluding that to be wrong which, while not expressly forbidden, appears to be necessary to the sustenance of his offspring and their mother. Whether he was wise to marry as early as he did, whether he was sagacious in the choice of his profession, whether he has had an equitable share in the rewards of his calling, are considerations for himself, perhaps. It is too late to alter the past. Here he is. What shall he do and say? It becomes sometimes a question of great distress. It depresses a minister's spirits; it tortures him; it robs him of even the energies he has, as his prospects grow darker and darker. It must be a hard heart that does not suffer with his suffering, or is not moved with sympathy for his helplessness. To turn to other employments is not as practicable as it seems, and to some ordained men it would be a secularization as bad as any other. Magnanimous and merciful laymen will not deal roughly with a man so straitened. His bishop will carry his burden tenderly with him, and leave no device untried to relieve him. His brethren will give him a manly pity. No Christian tongue can blame him very severely if, when measures are proposed in his parish which savor more of the world than of the kingdom of heaven, and are proposed with the patronage of influential persons, or are "popular with the young people," he yields, silences the protest that rises in his mind, accepts the inevitable with the best grace he can.

But what shall be said of a system which inflicts these wrongs on the moral manhood of the prophets of God, rolls these burdens on good men's consciences, renders such abuses not only possible, but common? There lies a problem for the Church, not less important for her welfare at this moment than several others which occupy her attention. By far the greater number of clergy in each of the orders of our Church, probably a larger proportion than ever before, are honest men, honest in all the morals of their vocation, ready for labor, and expecting a degree of self-sacrifice in it. This will scarcely be denied. Self-indulgence, poltroonery, cunning, evasion, are to be found; they creep in where they ought not; they may be noisy and con-

spicuous. But most ministers are devoutly seeking to do their duty, without much complaint, amidst serious difficulties. If any help can be furnished them in the present fierce and complicated struggle with materialism, and the unbelief and iniquity which materialism engenders, it ought to be forthcoming, and even suggestions that need correction may not be wholly without use.

F. D. H.

Syracuse, May 24th.

THE PARISH CLERGY AND THE CURE OF SOULS.

IV.

The Other Side of the Shield.

Well said the Rev. Dr. Rudder, in his remarks already quoted, "The parish, as it exists in the American Church, is a thing which has nothing like it in any other part of the Christian world to-day or in any other age of the Church." We shall expect to hear from him at the next General Convention—or from the joint committee appointed in pursuance of his motion—"how this thing has grown up, how it has become a power in the Church outside of and beyond all control of the Church. . . . That it excludes the bishops, on the one hand; in numberless cases, the rector, on the other; and, in still others, the congregation itself: nay, more," that "the whole control, the practical control," of this *power in the Church* "rests in the minority of the vestry, based upon the money foundation."

The present papers by no means propose to anticipate a discussion so needful: but it is hoped that they may, in some degree, contribute to prepare the Church to give it her serious attention.

Leaving, therefore, to a hand so competent the story of our parish system, the more unpretending purpose of this paper will be attained by a simple consideration of the status of the parish priest from the point of view of that system itself.

Let "the parish"—which, though "a power in the Church," is, nevertheless, "outside of the Church," and which must therefore be so regarded—be first considered on its own merits, and wholly apart from its organic relations with the Church.

There is, of course, no question that any one whose means permitted, and who thought it either important to the spiritual good or appropriate to the social standing of his family, would have a right to employ a private chaplain, providing him with a room in his mansion, and paying him a salary for his services. No one could question that two such gentlemen of means, or even three or four, might unite in doing this. If any priest of the Church was disposed to accept such a post, and the Church authorized him to do so, it would be difficult to take exceptions to such an arrangement.

The number of gentlemen so uniting to employ such a chaplain might, in fact, be even greater; instead of providing him with a room in one of their own houses, they might supply him with a residence of his own, or pay him a sum sufficient to enable him to rent one; and instead of worshipping in a room in a private residence, they might unite to build a chapel, or to keep up one already built; the essential nature of the arrangement would not thereby be affected.

Again, whether it were one or more, these

gentlemen would naturally wish their domestics or other dependants to attend upon the services and have the advantage of the ministrations of their chaplain. And so, if they worshipped in a separate church edifice, they would naturally open the church in the same spirit to all who wished to come and to share in the services conducted there. If they saw fit, and wished to be relieved of some portion of the expense of those services, they might also require a certain payment as the condition upon which others should be "partakers with them of the benefit." Nevertheless, whether one or more, they who took the responsibility of employing and of paying the chaplain would, of course, have a right to select the man, if they chose to do so, and it would depend upon them alone how long he would continue to retain the position.

Again, for the sake of holding the property conjointly, these gentlemen might become an incorporated body; even including in such an organization all who thus shared in the maintenance of these services, but choosing out a few of their number to administer the affairs of the whole. By the simple process of such an expansion, without any change in principle, this private or proprietary chaplaincy would thus become "a parish." It is not assumed that "the parish"—much less any particular parish—*has*, in fact, grown up in this way; but that its essential character can be best realized by thus building up our conception of it.

The essential characteristics of such a parish are, therefore, these:

1. That it is the result of a private and a voluntary initiative.
2. That it is based upon the purely private and voluntary concurrence of the few who unite in its pecuniary support; and upon these severally *in proportion* to their respective shares in that responsibility.
3. That the extent of the support thus rendered, the duration and the conditions of its continuance, are equally voluntary; and that such persons are severally responsible for these only so far as they may, in certain cases, voluntarily assume special obligations. At least, the responsibility lies between each individual and his own conscience and his God.

In so far, therefore, as such a parish is a concurrence of a number of persons for the purpose of providing for themselves certain privileges and advantages (spiritual or social), it is essentially a *club*; and in so far as the proportionate power of control depends upon the relative amounts of money therein invested, it is—whatever the nature of the returns for such an investment desired and expected—essentially a *joint stock company*. *A fortiori* is this the case when—as is not at all infrequent—these investors, pew owners, proprietors, or corporators are in part, or largely, possibly even wholly, not themselves worshippers at the church which they thus control, and in whose prosperity they thus have, not a spiritual, but *only* a business interest.

All other persons, be they few or many, whether paying for or receiving these privileges gratuitously—nay, though it were the whole congregation—are in reality *beneficiaries* to the precise extent that they are dependent upon the one or the few to support the place of worship, the minister, or the services of which they are thus invited to avail themselves. For whoever has an unquestionable right to give or to withhold has the equally unquestionable right to make conditions of

his giving; and whoever has a right to make conditions of giving the means upon which the continued existence or activity of any institution is dependent has, from the nature of the case, absolute power in the premises. Whether, therefore, the fact be formally recognized or not, those upon whose wholly voluntary and wholly irresponsible action any parish is thus dependent constitute practically and absolutely *the governing power*. The smaller the number in any given instance the more absolute, of course, the power of such an oligarchy; the more widely it is distributed the more moderate it will be in practice, but the nature of the power itself will be the same. It may be wisely and nobly wielded in the fear of God, or it may be wickedly abused; it may remain in abeyance, and not be used at all; but of such a power no one who is placed in such relations to a parish can divest himself.

The clergyman who enters into the service of *such* a parish, to the extent to which he shares in its dependence, holds his office and exercises his ministry simply as a deputy at will of this *absolute governing power*, since each and every one of those who thus unite to employ him is, and must be, *jure necessitatis*, a judge for himself whom to employ, what ministrations he shall support, and where his duty to support them ends. Unreasonable would, therefore, be the claim of any clergyman *thus* employed to impose his wishes, his preferences, or even his convictions of duty upon his employers. In the exercise of their unquestionable right to use their own money in accordance with their own wishes or their own sense of duty, they engage him to render them such services as commend themselves to their approval; and it would be difficult to say upon what ground the clergyman could claim to decide for *them* of what they should or of what they should not approve, or upon what ground he could claim their continued pecuniary support in any course which did not meet their approval.

Of course, as an abstract question, it might be the clergyman, or it might be the laymen who were in the wrong; but neither would have any claim to decide for the other; and, if the difference should be sufficiently serious—whether the "congregation" agreed with him or not—the clergyman so employed would have equally, of course, no alternative but to retire from a service with whose conditions he could not concur. Nor would it be easy to say upon what ground any one else, be it the bishop himself, would have a *right* to interfere in the question.

If, then, in the exact use of words, such a parochial government should be defined as a *lay plutocratic oligarchy*, it would be only to set the fact in a clear and a strong light; not in the least to reflect upon those who would be responsible, not for having such a power, but only *for the manner* in which it was used; and that, moreover, to God alone. Those who accept such a service should not deceive themselves in respect to the status of an employé of such a government.

Such, then, is the parish, considered wholly apart from its acceptance and recognition by the Church as a sufficient provision for that cure of souls to which she has ordained her clergy; such is the status of the minister of such a parish, considered from the point of view of that system itself, and apart also from any modifications introduced into those relations by the terms of that ecclesiastical recognition, and from any rights with which the

Church may thus be able to secure to him. How far and in what way this *plutocracy* is limited, wherein this parish system has been modified by the Church in the concordat of her recognition and acceptance, or otherwise, is a subject for separate consideration.

W. C. L.

PRESIDENT SMITH.

Our American Church has had in it a clergyman whose history goes beyond that of our patriarch White, and that is Dr. William Smith. He was twenty years older than Bishop White, who was born in 1747, and was, in some respects, of more importance to American Episcopacy than any of our earlier bishops. He aimed to raise the *literary* character of our Church, and to enable it to compete *intellectually* with denominations, looking at it with an unfriendly eye as a counterpart of the Church of England. The Church of England was of course identified with the mother country, and every effort was in consequence made to depreciate it in the estimation of those who aspired to political ascendancy in times fast approaching. In New England, *e. g.*, Dean Berkeley had utterly failed in his plan for founding an Episcopal college there; and no such thing could find its way there till the old constitutional charter of Connecticut was done away with. Moreover, no Episcopal college could rear a wall in Connecticut even then for a considerable time. It was not till the republic was almost half a century old that an Episcopal college was permitted to have a charter. Dr. William Smith, the first provost of the University of Pennsylvania, had forecast enough to anticipate the destiny of this great country, and exerted himself most industriously and zealously for the education of its children, and especially for the education of children and ministers of his own communion.

He ought to have been remembered among the most honored of our ecclesiastical forefathers; yet, it is sadly to be said, he has been among the most forgotten. At last an effort has been made to resuscitate his name. A first volume of his biography has been issued by his *great-grandson* (the very word showing how long his memory has been "on sleep"), and it is devoutly hoped that it may meet with merited success. The volume (beautifully bound and printed) makes the reverend doctor almost his autobiographer. It quotes his letters with lavish yet sagacious freedom, and stitches them together, as we should have said, had the work been done by female hands, with a lady's artistic needle. Letters (as Isaac Disraeli said, father to the present Prime Minister of Great Britain) are among the most valuable as well as authentic documents of genuine history (Charles I. i. 206; *note*). Mr. Disraeli was always delighted to get hold of a *letter* with which to settle an historical difficulty. It was voluntary testimony, and original, not second or third hand testimony; and therefore always desirable, and at times of unspeakable value.

It is to be hoped that the plan hitherto pursued with Dr. Smith's biography will be persisted in, that we may hear him speak as much as possible for himself, and thus, as it were, enable us to hold with him a prolonged and unembarrassed conversation. This it is which, like the conversations in Boswell's "Johnson," lets us into the *penetralia* of a man's character and actions better than the most elaborate panegyrics.

We have by no means undertaken to review the character of President Smith. Far from it. When the work is finished, we trust some abler pen will perform the duty which his Church owes to the memory of an inestimable son. Our object in calling attention to the work in hand is to induce the Episcopal public to inquire after it and patronize it. It is published by S. A. George & Co., 15 North Seventh street, Philadelphia.

To eke out our effort, we will now recite an anecdote, derived from the lips of the late Dr. S. F. Jarvis, and given with his characteristic interest when relating anything of vital consequence pertaining to the history of our American Prayer Book. It seems that Bishops Seabury and White composed the House of Bishops when our present Communion Office was about to be proposed to the House of Deputies for their adoption. They felt anxious and timid about the result; and well they might, when the Athanasian Creed had been ignored, the Nicene treated with ominous neglect, and even the simple Creed of the Apostles submitted to tinkering—a blemish inflicted on it which, even to this late day, our Church has not had the courage to erase!

The bishops sent for Dr. Smith, then president of the House of Deputies, for a private conference. They frankly admitted that they had gone to the Scotch Communion Office for a material portion of their labors. But as Dr. Smith was a born Scotchman, this was a compliment to his country, which subdued his prejudices, if he had any. He agreed to introduce the new office to the House of Deputies and recommend it for adoption. The next day he informed the House of the document entrusted to him, and of its variations from the better known office of the Church of England. A storm began to brew, and hoarse whispers about popery reached his ears. He rose in his place, and, exclaiming, "Hear before ye judge," began to read. He was an accomplished reader, and withal had just enough of a Scotch brogue to make his tones more musical and his emphasis more thrilling. He soon caught attention, and read his paper through without a single interruption, his hearers becoming more and more absorbed and charmed. When he had finished, the new office was accepted with acclamations. Wherefore, if there is anything in our Communion Office which Churchmen of the present day delight in, not to say glory in, they should hold the memory of Dr. William Smith in cherished admiration. If he had not read the office into the acceptance of the House over which he presided, a cold, hard vote might have consigned it, with the Athanasian symbol, into what the Orientals used to call "The Waste of Oblivion."

T. W. COIT.

LETTER FROM ENGLAND.

MAY 17th, 1879.

Since I last wrote political affairs have been still further cleared up by the friendly attitude of Yakob Khan, the son of the late Ameer Shere Ali, and the only man who is the least likely to succeed to the position of his father. He has himself visited our general at Jellalabad, and negotiations seem to be going on satisfactorily. The Russians have also made progress in the evacuation of East Roumelia, and difficulties on that side are daily diminishing. In Lord Beaconsfield's speech last night, in reply to the Duke of Argyll's savage attack on the policy of the government, many important statements were made to show that Turkey is already effecting a decided, if not rapid, movement in the

direction of reform. Midhat Pasha's government of Syria is already altering the face of that country, and he cannot be removed for five years. What an effect this must have on the re-peopling of the Holy Land! Already the tide of migration is setting toward those sacred shores; already the plan of the Euphrates railway is favorably viewed at Constantinople; already capital is being once more attracted toward the lands for the improvement of which it has so often been lent in vain, but where there is at last hope of its being used to some purpose. But this latter article is as yet in a very "tight" condition. The funds still keep up nearly at par, because people are afraid of investments; and the sums that find their way to the East are only dribbles. Egyptian affairs are not encouraging; but things might be worse even there.

Our position in Zululand is very little altered. We have full details of the late battles, and many records of most gallant deeds; but whether we are near a conquest of the country, it would be a wise man who could say. By this time a general advance has, no doubt, been made; but it will be three weeks before I shall be able to tell you of any result. It is satisfactory to find that Sir Bartle Frere and Lord Chelmsford are so far from having lost the confidence of the colonial population that a universal regret is expressed at the terms in which they have been lectured by the government, and the greatest alarm lest they should think it necessary to resign. Our queen has been unmercifully handled, both in and out of parliament, for writing her now famous letter of condolence and sympathy to Lady Frere; but not much has come of it. We are a most jealous set of all—but—republicans; and if it is ever proved that the crown is really exercising any distinct personal government, the cry will be almost as fierce as at the "great rebellion." These letters are creditable to the heart of the queen, but she would be wise to deny herself even such innocent gratification. The debate on the royal prerogative, which based itself on these complaints, is not yet concluded; but it is not likely to do much real harm, either to her majesty or her ministers.

The papers still ring with the utterances of Cardinal Newman and the ceremonial attending his elevation. It is interesting to observe that he still speaks with his old clear incisiveness; and his remarks on the danger to which religion is nowadays exposed by the all-pervading influences of modern "liberalism" have excited much attention. If one could hope that he would yet turn his few remaining days to the support of Christianity, or even of mere faith in the supernatural, it would be much; but it would be rare indeed to see a cardinal employed in any such homely operations. One is much more afraid, to judge by some sentences which have lately fallen from him, that he is prepared to push the exclusive interests of Rome among the advanced Churchmen of his old faith in England. Dr. Döllinger's judgment on his elevation is both just and characteristic. He gives no credit to the papacy for the appointment; for it was made in ignorance. If the advisers of the pope had been at all aware of the real drift of Newman's writings they would never have consented to his receiving the hat. His liberality of sentiment is unique in the history of such as the Vatican has hitherto delighted to honor. The study of English is almost unknown among Roman ecclesiastics. For his own part, the more he has studied the action of the popes the more clearly he perceives the mischief they have done.

The most remarkable of our May meetings in London has been that of the Sunday-school Institute. Since the attempt to secularize our popular education came to a head in the Birmingham School Board, which has driven all mention of religion from its schools, the Sunday-schools have rallied around them a far deeper interest than ever before, and they are becoming organized on a grand scale. The Archbishop of York made a noble speech at Exeter Hall this week, in which he dealt with the whole subject in a very luminous and courageous way. His withering sarcasms on the pretensions of the infidel party are quite in place, and attract attention. It is the weapon that Pascal wielded, and there are occasions when you can make nothing else effective. Of course, those who use the tool must expect to find it double-edged; but this is only another form of self-sacrifice.

The Bench of Bishops has done good service on two questions lately brought into the House of Lords: on the bill to legalize marriage with a deceased wife's sister, and the Sunday opening of places of amusement. The first would have been all but carried if they had not mustered in force, and the last was thrown out by the speech of the Archbishop of Canterbury. But it was observed that neither of the primates voted on the former of the two bills. The House of Lords seems to be more dangerous on this question than the House of Commons. This is thought to be because the women are largely against the measure, and that influences the elections. It is really only the organized work of a few offenders in high stations, backed up, we are sorry to find, by the Prince of Wales. His advocacy was worked on the late occasion as a potent engine for obtaining names to petitions, especially in his own county, Norfolk, where the farmers signed to a man, to show they thought him a good fellow.

The very interesting question of establishing more English universities has just advanced a step toward solution. I have previously noticed the general bearings of it in reference to the old universities, Oxford and Cambridge, and described how the jealousies between the great towns of the north centre of England have hitherto prevented any interference with the monopoly accorded by general consent for so many ages to those two places. But Manchester and Leeds, having given up their respective exclusive claims, have not only joined in a new scheme, but contrived to gather round them all Yorkshire and Lancashire. The scheme is to let Owens College, Manchester, be the centre and visible exponent of the new body, which is to be called "Victoria University," and to incorporate with it similar colleges at Leeds and elsewhere. An immense body of representatives of the two counties held an interview with the Duke of Richmond and the Marquis of Salisbury last Thursday; and the government, though with caution, fairly showed that they felt they could not resist such a demonstration. So we shall soon see a fourth university added to the two old ones and to Durham (which can never be a very important body), and the next generation will be able to decide, better than ours, whether education has made up in width of culture for the solid benefits derived from the time-honored methods pursued at Oxford and Cambridge.

LETTER FROM GERMANY.

STUTTGART, May 11th.

Having been officiating lately in Geneva, I took occasion to see something of the Christian-Catholics there; and passing through Berne on my way here, I spent an hour with Bishop Herzog. Like most reports from fields where the Church of God is contending against especial difficulties, what I have to say is neither all good nor all evil. I suppose that our chief interest ought to centre in Geneva, although, of course, the Christian or national Catholic Church is as necessary to the edification of Christians outside of the chief city as within it.

I had interviews with the Rev. Messrs. Mehudin, Dardenne, and Schenker, missing the other two or three. Their reports as to Geneva represented various stages of discouragement. The Rev. Mr. Dardenne, who called upon me at the Hotel de la Paix, is perhaps the most prominent of the city preachers. He is a person of some fifty years; of constitutionally vigorous frame and voice, but at present not in perfect health. He was particularly frank, stating that he feared the national Catholic movement owed its incipency and maintenance, so far as it had maintenance, more to the hatred of Rome than to the love of God. He summed up his conclusions by saying that the national Catholics were "Protestants"; by this he meant evidently the negative rather than the orthodox Protestants, for, strange to say, the more fashionable and conservative and (also that we must connect the characteristics) "orthodox" Protestants are ultramontane in their sympathies, as, I fear, are also our (excessively) ritualistic brethren in England, one of the latter having told me last summer that he regarded a "schism" in the Roman Church with no favor. Monsieur Dardenne declares his flock to be Protestant, and very negative. I inquired as to the attendance upon the services. He reported it as meagre.

The Christian-Catholics having become the majority of the voting Catholic population, the government allowed them to elect their curés, and gave them the use of three churches, one of them *Nôtre Dame*, a large Gothic edifice, built by the Roman Catholics. The Christian-Catholics took possession only after the most charitable treatment of the Romanists. Not only did they express a total unwillingness to deprive them of the use of their churches, but they offered them that all-important particular, the choice of the hour, and they still hold forth the choice of it. But the Roman clergy refused to officiate in any building where they held service, never mind at what other hour of the day. They are holding service in a Protestant building in Berne, and I believe also at Geneva; but they regard the national Catholics as worse than "Protestants."

When the Christian-Catholic movement was first set on foot the churches were thronged, as a matter of course. But as soon as the first enthusiasm was over, the interested public settled down to its general average, and the figures represented are not high. One of the gentlemen even told me that the attendance was not more than from seventy to ninety, even in the large *Nôtre Dame*. Another, the representative of the German-Swiss Catholics in Geneva, puts the figure a little higher. They hold only one service on Sundays in *Nôtre Dame*, and that is at 10 o'clock, the most available hour. The German service, administered by the Rev. Mr. Schenker (I believe I spell his name correctly), seems rather more healthy in its tone, presenting a proportionately much larger congregation than those in attendance upon the French-Swiss churches. He tells me that he has seventy. Meanwhile the Romanists have the cry of persecution on their side. They have procured by private negotiation the use of three buildings, and they offer to the eye the sometimes deceptive advantage of a throng of worshippers.

Is this entirely to be attributed to the superiority possessed by an organization the burden of whose prophecy is strong, vehement, unscrupulous assertion? Can we suppose that fashion, superstition, and class-hatred are the only reasons why the Roman chapels are full? There is another reason, and that is, that Geneva, being a border town, has some thirty thousand strangers in it, and that of these perhaps twenty thousand are nominally Catholics. So far as they are French, they are animated by a peculiarly embittered antagonism against the Reformed Catholics. The ultramontane Bishop Mermillod, although, I believe, no Frenchman, was yet so foolishly zealous as to say from the pulpit, when the French war broke out, that we should soon see the true Church in the ancient cathedral (Calvin's old church).

Here was an open threat of French intimidation, if not occupation, in the case of French victory, precisely in the spirit of the still more foolish and more dangerous designs toward Italy in vogue two years ago. If a Catholic bishop, at least a Swiss by naturalization, could utter such sentiments from what was to all intents and purposes his cathedral pulpit, what must be the vehemence of the great French Catholic colony in that city, where they think that their Church is persecuted? It is they who fill the Roman churches, as M. Mehadin justly said. As to the justice of their complaints, at the first glance one might hesitate at the use of the chief buildings. The Christian-Catholics, it might be said, did not pay for them. It seems hard that they should have them. What I have said above ought to modify essentially every such complaint, for they still offer the Romanists all but an absolute command of them. But even when modified, the objection is not a valid one. It begs the very question. The Christian-Catholics assert their claims not to be regarded as a sect. They profess to hold by the dogmas which were in force before the later Roman corruptions; and the churches were built by their money, so they can assert, as much as by that of those with whom they still lingered in communion. If large or small portions of that money came from ultramontane France, that is nothing to the question.

It was contributed for the Swiss Church, and the Swiss Church then included the now Christian-Catholics. But the cries of martyrdom are always popular, and then, let us confess

it, the Christian-Catholics in Geneva have become a little too much reformed. When a population, particularly a shrewd and a reading population (and the Genevese are both), once begin to loosen their hold on great truths, overgrown as they are with the exaggerated and superstitious usages of centuries, it requires a strong "brake" to check them on the easy down-grade of negation. What that brake ought to be no enlightened Churchman should be much longer in doubt.

They need the Church of history, and, I was about to say, the Church of Providence: that which, without any sectarian vanity, or, indeed, without taking any credit to the human instrument, we may say has done so much for Anglo-Saxon Christendom. And these expressions need not be regarded as the habitual language of churchly enthusiasm. In Geneva, at least, they contain a suggestion which bids fair to become of the most positive practical importance; for, in the opinion of the Rev. Mr. Dardenne, there is one danger visible in the near future which bids fair to put an end to Christian-Catholicism in the city, and that is the *separation of Church and State*. At present all recognized clergy are paid by the canton. If that salary ceases, where will the five clergymen get their bread? From the congregations of seventy or a hundred, made up, as they must be, largely of women and children? Hardly. What will then happen? The clergy must be supported from abroad, as the Roman clergy are now, or else abandon their services. And if from abroad, from where? The question is not difficult to answer. Bishop Herzog has considerable relations with England. If I am correctly informed, he met a number of the English and American bishops after the late Pan-Anglican Assembly. If an interest can be aroused in his work, funds will be forthcoming from England beyond a doubt; also from the still more profusely generous America. And if the National Catholics become more closely assimilated to us, why should they not be regarded as, or, indeed, why should they not become, distinctly a part of us—a branch of our Church in Switzerland? The time is almost ready. The clergy of Geneva are at this moment, at the suggestion of their bishop, engaged in considering emendations of their liturgy, which, as at present existing, may be said to have failed.

In their work of revision they will, at the suggestion of their bishop, approximate largely to the Anglican and American. And if they approximate, why should they not adopt? Father Hyacinthe baptized a child in Paris not long since, using our entire service. The first thought upon such a conception is the invincibility of prejudice. But a few words from Bishop Herzog have convinced me that the hour for the consideration of prejudice is now decidedly past, and for two very satisfactory reasons. One is, that prejudice no longer exists; and the other is, that if it did, the case is far too serious to allow us to consider it. These remarks apply to Geneva, and to it alone. In the Bernese Jura and in German Switzerland the case is very different. These few clergy are actually now, as I have said, at work upon their liturgy. Their effort need not be final; but no historian can doubt that it may be important. What happened at the first conference which arranged the English liturgy?

At the time, the opinions expressed and the action taken may have seemed to the participants of comparatively doubtful importance. But what thoughtful person can deny that we owe the entire force of the Church to them? Yet these Genevese brethren are most accessible and very easily influenced. One of the most prominent of them urged me to see them and advise them; but engagements hurried me to Stuttgart. Some bishop ought to look after the matter. Not that our eminent friend, Bishop Herzog, does not do all that a Swiss episcopate can do in the premises. But, like all continental Churchmen, he cannot understand our system fully, nor see at a glance to what it owes its success. It is not to be expected. We, on the contrary, are fully aware of the circumstances. And it seems to me that a proper regard for our principles ought to induce us to do what can be done toward guiding our more humble sister Church in the moment of her perplexity.

LAWRENCE HEYWORTH MILLS.

LETTER FROM BERMUDA.

HAMILTON HOTEL, April 15th, 1879.

When I sent off my last letter for *THE CHURCHMAN* I fully intended that it should be the last; but, like some of the preachers, I have concluded to add a "finally" to my "lastly," for I thought that some of the readers of your valuable paper might like to know a little of the closing days of the Lenten season; and here, I may add, the Church services during that season have been very well attended, particularly by the American visitors.

I spoke in one of my letters of the bill that has lately passed allowing Bermuda to form itself into a synod. This synod is to be composed of clerical and lay members, each parish entitled to send one representative. The first meeting of this synod is to be May 22d. We who know anything of the wants of the Church in these islands shall look with much interest for the doings of this body. From what I have heard, I am inclined to think they will ask some colonial bishop to take episcopal charge of these islands, and not attempt to have a bishop of their own.

On Monday, April 7th, began the Easter term of what is called the "Court of General Assize," the whole court, the chief justice in his robes and wig, attending Trinity church, where a very able sermon was delivered by the Rev. Mark James. It is a good feature of this court, which meets twice a year, that it is always opened by Divine service in church, one favorable result of the union of Church and State.

At one of the services lately, in the parish church, Mr. James baptized a colored baby by the high-sounding name of Georgianna Angelina Rosalie Musson. Of course after that we all supposed the family name would be Fitzroy, or some other equally romantic. Judge, therefore, of our disappointment when we found it was the not uncommon one of Smith.

Good Friday was one of the loveliest days that ever dawned, and there was a large congregation in the parish church in the morning and at Trinity in the evening. In the morning every door and window in the church was open to let in the soft air and the bright sun. After the sermon Mr. James called upon the congregation to kneel in silent prayer, that the impressions of the day might be deepened in all their hearts. That was very solemn; every knee bent, every head bowed, the profound silence only broken by the gentle rustle of the leaves outside and the soft twitter of the birds. Good-Friday is not only a holy day here, but a legal holiday, no place of business being open, and no mails sent out or received.

Easter was another perfect day, all nature in harmony with the blessed truths taught by that season. The churches were dressed in exquisite taste—hundreds of great white lilies and roses among palms and ferns. At Trinity the altar, chancel rail, the front of the pews on the chancel platform, the prayer-desks, lecturn, pulpit, and font were literally wreathed with lilies and roses perfuming the air, and all the hangings were of white silk, embroidered with gold.

It must be borne in mind there is not a place on these islands where flowers can be bought. All, therefore, came from private gardens, and are sent in great profusion, all, too, growing in the open air.

Trinity and the parish church had very large congregations at all the services, and the music was very inspiring; and at Trinity in the evening it surpassed itself, the organ being played in a masterly manner, and the choir doing their part as though their very souls were engaged in it. And here, perhaps, I ought to say there is no such thing in these islands as a "paid choir." There is a great deal of musical talent in Bermuda, and those who have it seem willing to consecrate it to the Lord, and not keep it, as is too often the case at home, for the gratification of themselves and their friends.

As I sit at my open window I hear the noise below in the harbor of loading the "Canima" for her homeward trip day after to-morrow. To show of what value the products of these islands are at this season, I will say the "Canima" took on her last trip to New York 198 barrels of potatoes, 167 boxes of beets, 6,629 boxes of onions, and 618 boxes of tomatoes, and will doubtless this week carry even more, as the season is further advanced.

J. A. E.

ENGLAND.

DR. LITLEDALE VERSUS ABBE MARTIN.—At a special meeting of the Chiswick branch of the English Church Union, Mr. H. C. Twiss, seconded by Mr. S. Rawson, moved a resolution expressive of regret on the part of the branch that Dr. Littledale's late pamphlet, written in reply to the Abbé Martin, should have been placed on the Union's list of recommended publications. The resolution added:

"The pamphlet in question being written in an illiberal and uncharitable spirit, its adoption by so great a body of English Catholics as the Church Union will do much to widen the breach that unfortunately exists between Rome and England, and tend to hinder the great cause of the reunion of Christendom."

Mr. H. E. Bloxam, seconded by Mr. Millett, and supported by the Rev. A. Wilson, thereupon proposed the following amendment:

"That the Chiswick branch of the English Church Union offers to the Rev. Dr. Littledale its warmest thanks for his able and instructive reply to the Abbé Martin, and for the powerful weapon of defence which he has put into the hands of those who are unfortunately exposed to the proselyting influence of the Church of Rome."

Upon a division the amendment was carried by a majority of nine votes.

INCOMES OF RELIGIOUS SOCIETIES.—The *Rock* gives the following as the incomes of several religious societies for the last financial year, and for that of ten years since, the latter being represented by the figures in brackets: Church Missionary Society, £202,629 [£152,388]; British and Foreign Bible Society—free income—£107,386 [£93,898], sales, £104,141, [£85,819]; Irish Church Mission, £21,880 [£24,445]; Society for the Propagation of the Gospel, £145,240 [£103,132]; Society for Promoting the Employment of Additional Curates, £74,330, [£55,123]; Society for Promoting Christianity among the Jews, £35,480 [£36,029]; Church Pastoral Aid Society, £50,496 [£57,019].

THE PREROGATIVE AND INFLUENCE OF THE CROWN.—At a recent session of the House of Commons, Mr. Dillwyn moved a resolution on this subject, as follows: "That to prevent the growing abuse by her majesty's ministers of the prerogative and influence of the crown, and consequent augmentation of the power of the government in enabling them, under cover of the supposed personal interposition of the sovereign, to withdraw from the cognizance and control of this house matters relating to policy and expenditure properly within the scope of its powers and privileges, it is necessary that the mode and limits of the action of the prerogative should be more strictly observed." The discussion of this resolution called forth an animated debate, in which Mr. Gladstone, Lord Robert Montague, and the Marquis of Hertington participated. The mover of the resolution and its supporters insisted that it was only a condemnation of the ministry, and "in no way a censure of the crown—which would be an impossibility." But the Marquis of Hertington, leader of the opposition, professed himself unable to understand why Mr. Dillwyn should be surprised that his motion was regarded as a vote of censure on the sovereign, and agreed with the chancellor of the exchequer that a hasty and ill-considered motion, such as that now submitted to the house, was hardly likely to conduce to its reputation.

Mr. Gladstone, in expressing the opinion that the house should rather censure itself than the ministry, said it would be rather hard to stigmatize by a vote of censure the growing abuse by her majesty's ministers of the prerogative and influence of the crown when every part and portion of this abuse, as we allege it to be, is an abuse which has received the sanction, the warm sanction, of the majority of this house, including in some cases the partial approval of those who belong to the liberal party in this house.

Without taking a vote on the motion the debate was adjourned.

MR. GLADSTONE ON CHURCH MUSIC.—Mr. Gladstone has given a lecture on "Church Music," in which he traced the progress and development of sacred choral music from the time when it was rescued from what he termed a "Slough of Despond" by Palestrina in the six-

teenth century, and pleaded strongly for the revival of the works of that composer and some of his contemporaries, which he described as characterized by a dignity, simplicity, and true devotional feeling lacking in the more ornate modern compositions. In Germany a good deal of this ancient Church music was being rescued from oblivion, and he trusted that some corresponding efforts would be made in this country. Handel and Bach were masters of sacred composition; but their music was unfitted, except on special occasions, to be associated with the services of the Church. Mendelssohn had given a new impetus and color to Church music; but still he gave them no cause to abandon the old school of writers. The present tendency was to employ elaborate show music in the services of the Church, and allow the organ to usurp the functions which properly belonged to the choir and congregation; and the rival hymnals in various churches tended further to lessen any intelligent interest in the musical portion of the service.

IRELAND.

GENERAL SYNOD OF THE IRISH CHURCH, 1879.—The debate on the divinity school of Trinity College, Dublin, showed a strong preponderance of sentiment in favor of having divinity students brought much in contact with other students. Canon Jellett said, "If there was one thing he dreaded for the Church it was the education of the clergy in theological colleges."

An endeavor was made by Mr. Smythe to reopen the revision controversy with regard to the language of the baptismal office, "so as to bring it into accord with the articles." It was, however, unsuccessful, a large majority of the clergy voting against it.

In the course of the debate the Bishop of Killaloe placed Mr. Waller in a trying position by asking him "why he could not reconcile himself to the words of the baptismal office exactly as Latimer and Hooker (whom he professed to follow) had done."

GERMANY.

DR. DÖLLINGER.—At a recent Old Catholic gathering at Heidelberg a letter from Dr. Döllinger to Micheliis was read, in which the following passage occurs:

"That nothing in the way of an improvement in the Catholic position was to be expected from Leo XIII. was perfectly clear to me, when he told the cardinals, all creatures of his predecessor, that he would do nothing without their advice and consent. That he makes Newman a cardinal, a man so infinitely above the Romish *vulgus praelaticum*, is only conceivable when the true views of the man are unknown in Rome. If Newman had written in French, Italian, or Latin, his books would long since have been on the Index."

It is to be hoped that after this the ultramontane press will cease claiming that Dr. Döllinger is on the point of submission to Rome.

A TRUCE WITH BISMARCK.—Much comment has been excited by the appearance at Prince Bismarck's *soirée* of Dr. Windthorst, ex-Hanoverian excellency and chief of the papal cohort, escorted by three other members of the Centrum. This is the first appearance on record of the ultramontane leader in the wigwam of his foe. Does it betoken the close of the *Culturkampf*? Or is it a sign of gratitude for the concession made to the ex-Queen Marie and her daughter?

FRANCE.

THE MINISTRY VERSUS THE ARCHBISHOP OF AIX.—It is understood that the section of the *Conseil d'Etat*, to which the case of the Archbishop of Aix was referred by the government, has decided, at a private sitting, that the archbishop has been guilty of *abus* in employing the form of a Pastoral Letter in his protest against the Ministerial Education Bill.

The *Monde*, summing up the different cases under which the "pretended law of *appel comme d'abus*" (the sixth article of the *Articles Organiques*) may come into operation, makes them consist—first, of usurpation, or excess of power; secondly, contravention of the laws of the State; thirdly, infraction of the canon laws having authority in France; or, fourthly, of the liber-

ties, franchises, and customs of the Gallican Church; and, lastly, whatever is calculated, in the exercise of public worship, to "compromise the honor of citizens, trouble their conscience, or entail oppression or public scandal." The *Monde* is of opinion that only the last of the above grounds can possibly be applicable to the case of the Archbishop of Aix and the pastoral of that prelate, which is now being made the subject of appeal to the *Conseil d'Etat*, and it concludes that the complaint made by the government against the latter must be that it accuses the civil authorities of wishing to suppress all religious instruction and thereby *déchristianiser la France*.

"An archbishop," it says, "has written that the government aims at the destruction of Catholicism. But, inasmuch as M. Jules Ferry makes a boast of such being his object, what becomes of the *appel comme d'abus*?"

ITALY.

THE VATICAN AND THE QUIRINAL.—The *Times's* correspondent at Rome speaks of negotiations through which the pope has consented to the consecration of a chapel within the Quirinal. When the Vatican authorities vacated the Quirinal, in obedience to the order issued by General La Marmora, they took special care first to deconsecrate all the chapels therein. In consequence of this Queen Margherita has been compelled to go out in all weathers to fulfil those religious duties in the due observance of which she is most exemplary among women. When a princess she used to walk humbly across the street to the little church of St. Andrea, attended only by a single lady and gentleman; but in her now more exalted position that was no longer seemly. The pope has now given orders for the consecration of a temporary chapel within the Quirinal.

CARDINAL NEWMAN.—Dr. Newman received, at the residence of Cardinal Howard, in the Palazzo della Piqua, the consistorial messenger bearing the *biglietto* informing him that he had been raised to the supreme rank of cardinal. After the delivering and reading of the *biglietto*, the messenger informed the newly created cardinal that his holiness would receive him at the Vatican the next morning at ten o'clock to confer upon him the *beretta*. After an exchange of the customary compliments, his eminence delivered a speech which we should be glad to give *in extenso*. He began as follows: "Viringrazio, Monsignore, per la partecipazione che mi avete fatto dell' alto onore che il Santo Padre si è degnato conferire sulla mia persona; and if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me."

Then, after acknowledging in graceful terms the great honor which had been conferred upon him, he claimed that the one great evil which he had been resisting for half a century had been *liberalism in religion*, which he defined to be the doctrine "that there is no positive truth in religion, but that one Creed is as good as another."

"This," said his eminence, "is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true. It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste—not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant churches and to Catholic, may get good from both and belong to neither. They may fraternize together in spiritual thoughts and feelings without having any views at all of doctrine in common or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his management of his family. Religion is in no sense the bond of society."

After continuing at some length in this strain, the cardinal turned to the consideration of "liberalism" in England, where he thinks "it threatens to have a formidable success, though it

is not easy to see what will be its ultimate future."

He next considered some of the causes which have contributed, and are still powerfully tending, toward the spread of this pernicious evil and expressed his firm conviction in the final triumph of the Church. The concluding words of his address were as follows:

"Christianity has been too often in what seemed deadly peril that we should fear for it any new trial now. So far is certain. On the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is generally a great surprise when it is witnessed, is the particular mode in the event by which Providence rescues and saves His elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties in confidence and peace, to stand still, and to see the salvation of God. *Mansueti hereditabit terram et delectabuntur in multitudine pacis.*"

AUSTRALIA.

DEATH OF BISHOP TYRRELL.—A recent Australian mail brought information of the death, on March 24th, of the Rt. Rev. William Tyrrell, Bishop of Newcastle, in the 72d year of his age. About a year ago he devised the great bulk of his property toward ecclesiastical and scholastic purposes in his diocese. His scheme, which will cause his name to be held in lasting remembrance in the diocese, provided endowments for a bishop, an archdeacon, three canons, and a number of licensed clergy; also £10,000 to provide incomes for superannuated clergy; £5,000 (toward which the bishop's sister promised £2,000) for the help of sick clergymen taking rest and air; £25,000 for the training of future clergy; and £44,000 for the religious education of the young. The entire scheme involved the investment of a quarter of a million sterling for the benefit of the Church in the Newcastle Diocese. Of this amount a portion, comparatively a very small portion, was raised in his lifetime. The bulk of it was to be provided, under the bishop's will, by the appropriation of the annual profits of his valuable station property.

CANADA.

SYNOD OF NIAGARA.—The annual synod of Niagara met on Monday, May 26th, at 10 A. M., in the cathedral at Hamilton. The concurrence of the celebration of the Queen's birthday with that of the opening of the synod limited the numbers of clerical and lay delegates. The Holy Communion was celebrated by the lord bishop, Dean Geddes, and others of the clergy. After the usual elections, his lordship read his annual address, in which he made extended reference to the late Pan-Anglican Conference at Lambeth, dwelling especially on the visible testimony it bore to the unity of the Anglican Church, and reciting some of the benefits resulting from such united counsels for the welfare of the common household of faith. Sundry important changes in the diocesan clergy were noted, and a record made of his lordship's episcopal acts during the past year. He dwelt with particular emphasis on the importance of thoroughly instructing in the faith all candidates for confirmation, and urged his clergy to keep the distinctive principles of the Church constantly before their own minds and before those of their people, lest the Church of their loyalty and love be regarded as but one among many sects. He alluded to the constant danger of the loss to the Church through such neglect, especially in rural districts, where overworked men and women would give rest to themselves and their teams, and attend the nearest sectarian meeting at the school-house or the cross roads, unless they taught that theirs, and theirs only, was the historic and apostolic Church. His lordship reported an increased interest in and offerings for missions; urged a more ample provision for the widows and orphans of deceased clergymen; recommended that a canon be enacted restraining sundry cler-

gymen from repeated violations of rubrical law; urged the more frequent recognition of one's stewardship in the making of wills; and closed with a protest against the introduction of modern Roman errors.

The annual missionary meeting was held in the evening. The Rev. Canon Roberts conducted his hearers on a missionary tour around the world, setting forth the progress of the Church in foreign lands, especially in India, China, and Japan.

He was followed by Canon Houston, who well and strongly inculcated the duty of giving to God, and the proportion which our gifts should bear to our means.

The Rev. Dr. Stocking, of Detroit, gave a long and admirably clear and eloquent picture of the Church in the United States from the date of its establishment, early in the seventeenth century, down to its wonderful development and widening influence at the present time. He spoke of the work among the freedmen of the South, and sat down after a most interesting address.

A collection was made for missions in the diocese of Algoma.

The meetings of the synod were continued for three days, chiefly in routine legislation.

CONNECTICUT.

STANDING COMMITTEE.—At a meeting of the Standing Committee of the Diocese of Connecticut, held at Middletown, May 27th, 1879, Mr. A. P. Chapman, late a minister among the Methodists, was recommended to the bishop to be received as a candidate for Holy Orders.

Messrs. Edward Wilcox Babcock, William Morris Barker, Walter Coe Roberts, David Lewis Sanford, Summerfield E. Snively, Beverly Ellison Warner, and Theodore Atkinson Porter, members of the graduating class of Berkeley Divinity School, were recommended to be admitted to the sacred order of deacons.

The Rev. Messrs. William Foster Beilby, Herbert M. Denslow, George William Lincoln, George Paul Torrence, and Edward William Worthington were recommended to be advanced to the priesthood.

NEW HAVEN.—On Friday, May 30th, the Rt. Rev. Bishop Williams advanced to the priesthood in St. Paul's church the Rev. William F. Bielby, of Putnam, the Rev. Herbert M. Denslow, of Fair Haven, the Rev. George P. Torrence, of Long Hill, the Rev. George W. Lincoln, of Windsor Locks, the Rev. Edward W. Worthington, officiating at Yalesville. The candidates were presented by the Rev. Mr. Lobdell, rector of St. Paul's. Thirteen of the clergy were present in surplices. The Rev. Drs. Deshon, Vibbert, and the Rev. Mr. Lobdell assisted in the administration of the Holy Communion.

PENNSYLVANIA.

PHILADELPHIA.—Church of St. John the Evangelist.—(the Rev. J. E. Johnson, rector).—Bishop Stevens preached and confirmed twelve adults in this church Wednesday evening, May 28th, forty-seven persons having been confirmed at Easter. Total, fifty-nine for the year.

The rector has been materially aided in the formation of these classes by Miss Sylvia Parish, an efficient lay missionary.

READING.—*Paying a Debt.*—The vestry of Christ cathedral, Reading, have recently done a good work in raising by voluntary subscriptions a sum of money sufficient to pay off a floating debt which had been some time in arrear; and now, for the first time since this church has had a corporate existence, it is clear of debt, has a balance in its treasury, and is in the receipt of revenues sufficient to pay all current expenses for its support.

MARYLAND.

HANCOCK.—The Convocation of Cumberland assembled in St. Thomas's church, Hancock, on Tuesday evening, May 13th. Evening Prayer was said and a sermon on "The Body" delivered by the secretary of the convocation, the Rev. W. A. Mitchell.

Wednesday morning the convocation was opened with Morning Prayer, a sermon by the Rev. Mr. Nott on "The Ten Commandments," and the celebration of the Holy Communion.

In the afternoon the convocation met in business session, which was principally of a preliminary nature, and there were present the Rev. Messrs. James Stephenson, S.T.D., dean, Walter A. Mitchell, secretary, Joseph Trapnell, D.D., John W. Nott, Thomas S. Bacon, C. R. Page, William L. Braddock, Henry Thomas, of the Convocation of Washington, and Augustus J. Tardy, rector of the parish. The subject of the convocation, "What is the Value and Best Method of Pastoral Visiting?" was discussed.

At night Evening Prayer was said and sermon, on "Acquaintance with God," delivered by the Rev. Mr. Thomas.

Thursday there were Morning Prayer and a sermon by the Rev. Dr. Trapnell, on "Obedience Essential to Success and Happiness both in this Life and in that to Come." In the afternoon the convocation met for business, and the subject of the morning's sermon was discussed by the Rev. Dr. Stephenson, the Rev. Messrs. Nott and Bacon, and resolutions expressive of regret at the loss to the convocation in the removal to another field of labor of the Rev. Gilbert F. Williams, late rector of St. Thomas's Church, Hancock, and their appreciation of his valuable services, were passed by the convocation.

At night the convocation was brought to a close with Evening Prayer, a sermon by the Rev. Mr. Page, on "Christian Earnestness," followed by stirring addresses from the dean, the Rev. Dr. Trapnell, and the Rev. Mr. Braddock.

The convocation was attended by large and attentive congregations, and has created quite a lively interest in the Church in the community.

VIRGINIA.

FARMVILLE.—At a meeting of the members of our church, held at the residence of L. M. Blanton, Esq., in the town of Farmville, on the evening of May 19th, 1879, the necessary steps were taken for the organization of a church, and the following-named gentlemen were elected vestrymen: R. T. Hubbard, James M. Johns, Alfred Moth, L. M. Blanton, L. C. Irving, and John Webb.

R. T. Hubbard and Alfred Moth were chosen wardens, and L. C. Irving, secretary and treasurer.

A resolution was adopted that steps be taken to procure a lot for the erection of a church, to be known as "The Bishop Johns Memorial"; and R. T. Hubbard, Esq., counsellor at law, be appointed to confer and cooperate with the ladies' association in the selection and purchase of a lot, for which a sum nearly equal to the required amount is, through their diligence, already in hand.

In Halifax county, at Ivy Cliff, near the county seat, a neat log church, rustic style, cruciform, being 67 feet by 57, is so far completed that two services have already been held therein.

This church is erected for the exclusive use of the colored people, who in this county constitute a majority of the population. It will be completed by the autumn, slowly but surely, as means and circumstances allow. No debt will be permitted.

TENNESSEE.

DIOCESAN GROWTH.—A correspondent, writing of the last diocesan convention, adds: "Fifty years ago, i. e., in 1829, Tennessee had a population of 420,000, and no clergyman of our Church in its borders. In 1839 the population was 681,000, with three clergymen of our Church. In 1849 the population had increased to 829,000, and our clergymen to twelve. I have no data at hand for 1859 nor for 1869. I come to the present year, 1879, when I find a population of nearly 1,250,000, with between thirty-five and forty clergymen. Here is an increase in more than geometrical ratio from 1839. Then, in 1844, the same report mentions but one institution of learning in the State connected with our Church—the venerable Columbia Female Institute, the result of the united zeal and labors of those two worthy fathers of the Church, Bishops Polk and Otey. And now, at this day, the same venerable nursing mother of our daughters in the Church still flourishes in all the vigor of health, unimpaired by time, under the care of the Rev. Dr. Beckett and his excellent wife, and continues to send forth annually through all the provinces of the

South the well-trained and carefully-taught daughters who, in the course of years, will be the mothers of the Church. In 1844 the institute stood alone in Tennessee as a Church school. But how is it now? The same paternal solicitude that had provided so handsomely for the weaker sex was now moved to devise means for suitably educating the sons of the South. Hence arose that wondrous work, the 'University of the South.' The foundations were laid in 'bygone days' by the loving zeal and piety of Bishops Otey, Polk, and Elliott, but they were dug up and scattered to the winds, and the whole undertaking seemed to be crushed forever under the ruthless heel of civil war. But, no! that was not to be. The foundations were laid by men too strong in faith to be shaken by the accidents of time. Though 'dead, they still spoke,' and words of hope came from them to their successors. And they with much toil have raised its fallen buttresses, and they now stand backed and strengthened by the united wishes and work of the twelve bishops of the South, with a new life poured into its young veins by the untiring energy and cheerful self-sacrifice of the Bishop of Tennessee. After this grand step in advance comes the Church school at Bolivar, founded and governed by the experienced pastor, the Rev. William Gray, whose name is the guarantee of all that is good and kind and great in Christian as in scholarly work. Next in order of time come the Sisters at Memphis, holy women, equally ready to train the young or to offer themselves to the service of the Lord by the bed of sickness, and, if necessary, ready and willing to give proof of their sincere devotion to God by laying down even life for their neighbor. Then come the orphan asylum, the home, the missions to the colored people by faithful and devout ministers of their own color. For all these blessings we surely have reason to thank God and to pray that we may so use them that our further work be also blessed. Does not this statement show how the Church has gradually advanced into a consolidation of her distinctive principles, till, to the praise of God's grace, be it said, she is growing into a realization of the truth, "A little one shall become a thousand, and a small one a strong nation"? So may it be!

SOUTHERN OHIO.

CINCINNATI—Convention.—The fifth annual convention of this diocese met in St. John's church, Cincinnati, May 20th, Bishop Jagger presiding. The Rev. Charles H. Young, of Worthington, was elected secretary. The bishop's address was delivered on the 21st, giving the statistics of the diocese to be: Priests, 45; churches, 46; mission chapels, 15; disapproving of amusements as means of raising church funds, and urging the extension of mission work. A meeting in the interest of diocesan missions was held in the evening. The following Standing Committee was elected: The Rev. Messrs. S. Benedict, D.D., I. N. Stanger, J. M. Kendrick, Mr. A. H. McGuffey, Channing Richards, W. J. M. Gordon.

An amendment to the canon controlling the election of wardens and vestrymen was adopted providing for their separate election. The convention adjourned to meet on the second Wednesday in May, 1880, at Dayton.

ILLINOIS.

DIOCESAN CONVENTION.—This body assembled for the forty-second time, in the cathedral, on Tuesday, the 27th ult. Thirty-eight of the clergy answered to their names, and thirty-two parishes were represented, twenty-three lay delegates being present. At nine o'clock Morning Prayer was rendered chorally, and a plain celebration of the Holy Eucharist followed. The convention sermon was preached by the Rev. Samuel Cowell, from the words, "No man liveth unto himself." The convention having been duly organized, the Rev. J. H. Knowles was re-elected secretary, the Rev. Stewart Smith assistant secretary, and Mr. C. R. Larrabee treasurer.

After the usual routine business, the Hon. J. A. Edsall presented a report, which was duly adopted, on behalf of "The Laymen's Clerical Aid Society," recommending certain changes in its constitution, rendered necessary by the recent erection of the two new dioceses. This is a

society designed to aid the families of deceased clergymen of the three dioceses. The bishop then delivered his annual address, the salient points of which were as follows: The charities of the Church, Church extension, the proposed erection of the three dioceses of Illinois into a province, the missionary work of the diocese, and the loss sustained by the Church at large in the death of the Rev. Dr. De Koven, to whose memory the right reverend speaker paid a brief but touching and eloquent tribute.

The remainder of the day's session was occupied principally by the reception of reports from the various committees, and notably of that on the formation of the proposed province.

Almost the whole of the second day was taken up in the discussion of the question of the application of the provincial principle to the three dioceses of Illinois. The opposition to the passage of the resolutions for its adoption was introduced in a long speech by Judge Otis, who was followed on the same side, in the course of the debate, by the Rev. Dr. Harris, the Rev. Mr. Luson, Mr. Stahl, and others. Chancellor Judd, in a long and able speech, spoke in favor of the resolutions, and was well supported by several other members. When the question came to a vote there was found to be a majority of the clergy in favor of the resolutions, but of the laity a minority. A motion was thereupon made and unanimously passed to throw the whole matter over to the next convention, after which the convention adjourned until the next morning at 9 o'clock.

INDIANA.

INDIANAPOLIS—St. Paul's Cathedral Church.—During the two years that have elapsed since the church reverted to its original condition as a parish church, a workingmen's club has been organized, having now on its roll about three hundred names. This society provides the men out of employment with work, and gives three dollars and a half per week to its members in sickness, and also provides for the decent interment of its deceased members. A female beneficial association, the only one in the American Church, has been established, granting to its one hundred and forty members two dollars per week in sickness, finding situations for those wanting work, and in every way giving encouragement and assistance. An industrial school has been in successful operation through two winters, with about one hundred and fifty pupils. A parish aid society, has held congregational reunions fortnightly, and supported "The Cathedral Record" and other parochial enterprises. A burial society, for decent and Christian interment of the Church's poor, has been formed. An altar society, for the care of the church's vestments and silver, and for altar and other decorations, has proved a most useful organization. The Cathedral Guild, embracing in its membership all the young men of the church, has been organized for church work, and has held public monthly exercises, with essays, readings, and lectures by prominent professional men of the city, and has served the parish in committees on hospitality, sick and poor, and church seating. One hundred persons have been added to the number of communicants of the church. The parish Sunday-school has increased one hundred per cent., has purchased a new library, and is educating an Indian at the Cheyenne Boarding School. St. James's mission, the only church in the western part of the city, has come under the control of the parish, and is in charge of the guild. A woman's missionary society, as its first missionary work, has been supporting a scholarship in Africa, another in the new China College, has contributed toward the salary of a missionary in Japan, and has sent boxes, surplices, books, etc., to missionaries in Montana and Florida.

MICHIGAN.

STANDING COMMITTEE.—The Standing Committee of the Diocese of Michigan did the following business May 27th:

The annual report and clergy list were presented. Recommendations for ordination were granted of the Rev. William Osgood Pearson to the priesthood, and Herbert Baring Smythe and John William Prosser to the diaconate. George

D. Wright was admitted as a candidate for Priest's Orders.

The Rev. Messrs. T. J. Brookes and Paul Ziegler were received into the diocese on letters dimissory, and notice was received of the election of Mr. Ziegler as rector of St. Peter's church Detroit.

Notices were received from the Rev. Messrs. H. Banwell and S. S. Chapin concerning their pastoral relations. A notice was also received concerning a proposed parish in Henrietta, Jackson county.

Notice was received from the Dioceses of Central Pennsylvania and Maryland of the withdrawal from the ministry and consequent deposition of the Rev. Messrs. C. Inglis Chapin and A. J. Faust.

Oliver Goldsmith Owen and Wallace Mitchell Chamberlain, of Lapeer, were granted licenses as lay readers. J. V. CAMPBELL, Secretary.

DETROIT—Ascension-day Services.—Ascension was truly a "high day" in this city. Besides early services in several churches, two union services were held. At 10:30 A. M. the clergy and people united in Christ church, where a most delightful service had been arranged. A very attractive feature of it was the music, which was churchly and well sung by a large chorus-choir. The service was read by clergy present, and the sermon, a very able and eloquent one, was delivered by the Rev. J. T. Magrath, rector of St. Thomas's church, Battle Creek, Western Michigan. After the services the clergy and their families lunched at the rectory by invitation of the rector, the Rev. W. J. Harris, D.D.

At 8 P. M. a similar service was held in Emmanuel church, under the auspices of Detroit Commandery of Knights Templar. The church was handsomely decorated with flowers and emblems peculiar to the order, the service was read by clergy of the city who are members thereof, and the music was in charge of the Rev. C. H. W. Stocking, D.D. The rector, the Rev. J. T. Webster, who is prelate of the commandery, delivered an address.

On the same evening the young people's societies of St. John's church gave a very pleasant and successful reception to their rector, the Rev. George Worthington, S.T.D., who has just returned from a seven months' absence in Europe and the East.

IOWA.

STANDING COMMITTEE.—The Standing Committee, at its meeting May 26th, passed the papers of one deacon applying for Priest's Orders, two candidates applying for the diaconate, and three postulants asking for candidship. There will be six theological students at "Griswold" at the opening of the next term, and others are expected.

DAKOTA.

Bishop Clarkson has just completed a visitation through a portion of Southern Dakota.

On the 14th of May, in Calvary church, Sioux Falls, the bishop admitted to the diaconate Mr. Wm. P. Case. The Rev. Dr. Hoyt presented the candidate, and a most appropriate sermon was delivered by the Rev. Dr. Knickerbacker, of Minnesota.

In the evening of the same day four persons were confirmed in the same church, and one sick man in private.

From Sioux Falls the bishop proceeded with the Rev. Dr. Hoyt through the interior of lower Dakota, preaching and confirming. Services were held every night, sometimes in the little chapels, sometimes in school-houses, private houses, and store-rooms. Among the places visited were Swan Lake, Milltown, Fire Steel, Rockport, Scotland, and Yankton.

From the latter point, where four were confirmed, the bishop returned to Omaha to attend the diocesan council of Nebraska on the 28th. Immediately on its adjournment he returns to Dakota to visit the stations in the northern part of the Territory. He expects to be at Fargo on the 8th of June, and Bismarck on the 15th.

Bishop Clarkson is very anxious to procure another missionary wagon for good old Dr. Hoyt. The wagon that has carried the bishop and the doctor for ten years over many thousands of miles through Dakota has entirely gone to ruin. Their last visitation was made in a bor-

rowed conveyance. The money for a new wagon has been secured, except sixty dollars. This is the greatest need of Dakota at this time.

NEBRASKA.

ANNUAL COUNCIL.—The annual council of the Diocese of Nebraska assembled in Trinity cathedral, Omaha, on the 28th and 29th of May.

The council sermon was delivered by the Rev. Dr. Hoyt, the Dean of Dakota. The following persons were then admitted to the diaconate by Bishop Clarkson, viz., the Rev. Joshua V. Himes, Wm. A. Greene, and Henry W. Meek. On the organization of the council, the Rev. James Paterson was reelected secretary and Mr. Julian Metcalf treasurer.

In the evening a large missionary meeting was held, at which addresses were delivered by the bishop, the Rev. Dr. Hoyt, the Rev. Messrs. Doherty and O'Connell, and Messrs. Brown and Potter of the laity.

The bishop's annual address was read, which spoke of the rapid growth of Nebraska and the necessity of more churches and more clergy.

The diocesan schools were reported to be in excellent condition, under their able rectors, the Rev. Mr. Doherty and the Rev. Mr. Dickey.

The address of the bishop alluded to the death of the Rev. Thomas Betts, on the 2d of July, 1878, who was one of the most valued missionaries in the diocese. An appropriate tribute was paid to his character and memory. Two hundred and thirty-eight persons have been confirmed in the year past, of which fifty-nine were in Omaha. The episcopal fund of the diocese now amounts to \$11,000. A committee was appointed to take steps to increase it, consisting of the Rev. Dr. Oliver, Hon. J. M. Woolworth, M. H. Sessions, J. Metcalf, and J. T. Clarkson.

The diocesan missionary contributions were \$1,206, distributed among ten missionaries.

The endowment for the theological professorship has reached \$9,150.

The question of theological education was referred to a committee, consisting of the Rev. R. C. Doherty, the Rev. H. B. Burgess, the Rev. C. C. Harris, and Messrs. Metcalf and Montgomery.

The council debated the matter of a change in the mode of representation, and decided in favor of allowing lay delegates to vote as individuals rather than as parishes. The principal speeches on the subject were made by the Rev. Dr. McNamara, Hon. James M. Woolworth, and Mr. M. H. Sessions.

The bishop, in his address, alluded to the benefits likely to result to the Church from the Lambeth Conference, and spoke in that connection of the life, character, and death of Bishop Wilmer. As to the new cathedral, he hoped to welcome the next council within its walls.

The sessions of the council were deeply interesting, and manifested a great degree of zeal and unanimity in diocesan work.

The following Standing Committee was elected: The Rev. F. A. Millsbaugh, the Rev. James Paterson, the Rev. H. B. Burgess, H. G. Clark, M. H. Sessions, and C. W. Mead.

UTAH.

OGDEN.—The bishop came to Ogden on the 8th and remained with us until the 12th of May. Much of this time was spent by him in that most trying of all the duties which fall to the lot of a missionary bishop, assisting the church committee by soliciting aid about the town toward the support of the missionary in charge. No one hears this bishop complain of the amount or kind of work he has to do, though we, who know him best, can say how hard it is for him. Sunday morning, May 11th, he addressed the Sunday-school and preached in the church. In the evening, after having driven twenty-four miles to and from St. Paul's mission, Plain City, administered the Holy Communion, confirmed, preached, and addressed the class, he preached in the church of the Good Shepherd, confirmed eight, and addressed them at some length. Our schools and church here in Ogden are meeting with much encouragement. No one seems disheartened; all are looking forward to the day when, with God's help, we shall reap an abundant harvest in this field, which Mormon tyranny is gradually ripening.

LOGAN.—Bishop Tuttle and the Rev. Mr. Gil-

ogly went to Logan on the 1st day of May and remained until the 5th. A public entertainment was given them, at which they met the Sunday and day school children and many others.

Most of their time was spent in visiting from house to house, for the purpose of speaking words of comfort and good cheer to the faithful. Everywhere a hearty welcome was extended to them, and feelings of the deepest gratitude were shown by those upon whom they called.

On Sunday, May 4th, the bishop administered the Holy Communion, preached, and ordained Fred. R. Crook to the diaconate. Mr. Crook will remain at Logan two months, and will then be transferred to Boise City, Idaho. At this service there was an offering taken for the domestic committee, amounting to \$20—a cheerful surprise to us all, knowing, as we do, the poverty of the people. We were surely convinced that there are willing hearts there. At the Sunday-school service, P. M., the bishop addressed the children, and Mr. Gillogly baptized five. In the evening the bishop preached again and confirmed two. The Sunday-school offerings, amounting to some six dollars, were also sent to Dr. Twing. St. John's mission is certainly accomplishing a good and great work, among the children particularly.

PLAIN CITY.—In this thriving agricultural village, on the 11th day of February, 1879, we were permitted to witness such a sight as is seldom seen in this Territory. We saw eight souls reclaimed from the foul grasp of the Mormon god by the apostolic rite of Confirmation. This visitation of Bishop Tuttle was most significant, and it will not soon be forgotten by those who had the good fortune to be in attendance. The mission school house was full, and ran over, so that many had to stand outside.

The majority of those present were Mormons, which fact deserves note. One year ago they could not have been induced to attend such a service. Mr. Gillogly was boastfully informed by the Mormon priesthood that he could not convert one of their people. By this time they have learned a lesson. Though it must be confessed that to reach those who have lived some time in Mormonism is next to an impossibility.

The poor creatures become so disheartened, and discouraged, and disgusted that they regard with suspicion every person and every institution.

Our great hope is with the children. At Plain City we have a flourishing day and Sunday school. This day-school is dependent on the voluntary offerings of Sunday-schools and churches, and benevolent individuals throughout the Church.

CALIFORNIA.

ORDINATION OF A CHINAMAN.—Saturday, May 10th, was in some respects a marked day in the Church on the Pacific. It witnessed the first ordination in this country of a Chinaman—Ar Ching—who has now assumed the name of Walter S. Young.

He came to this country about nine years ago, and was for about a year at Gambier and then for several years in Philadelphia. About two years ago he came to San Francisco, where his apparent earnestness enlisted friends, and Bishop Kip placed him under the charge of the Rev. Charles N. Spalding. Since then Mr. Spalding has been unwearied in his daily instructions, the difficulty of which was very much increased by Ar Ching's imperfect knowledge of English.

After two years' severe scrutiny, however, so much confidence was felt in his sincerity that the bishop had no hesitation in admitting Ar Ching to deacon's orders. His examination was most creditable, and the bishop expressed the opinion that he rarely found candidates at this examination showing so thorough an acquaintance with Scripture.

The ordination was held in Trinity church, San Francisco, which parish had been the principal contributor to the support of Ar Ching during the last two years. Mr. Spalding presented the candidate, and the sermon was delivered by the Rev. Dr. Beers. Besides these the following clergymen took part in the services: the Rev. Dr. McElroy, the Rev. Messrs. E. B. Spalding, Lion, Cochran, and Barstow.

It was a novelty in the service that when Ar

Ching, at the close of the ordination, read the Gospel, he read it in Chinese.

About twenty Chinamen were present at the service, four of whom remained to receive the Holy Communion.

Ar Ching for some time past has been teaching a school among his countrymen. It is not yet decided what course he shall pursue for the future in his labors.

MARYLAND.

DIOCESAN CONVENTION.—Maryland held its ninety-sixth annual convention in St. Peter's, Baltimore, on Wednesday, Thursday, and Friday of last week. It was, on the whole, very exciting. There was a full attendance of clergy and laity. The Rev. Gilbert F. Williams was the preacher, and his sermon was doctrinal. In it he declared that prayers for the dead were "an inadmissible innovation." Of the committees appointed, that on canons was constituted as follows: The Rev. Drs. Lewin, Grammer, and Leeds, and Messrs. Albert and Sellman. Bishop Pinkney's address was a strong plea for unity on the ground that all Church work is hindered by Congregationalism. He has confirmed 1,400 persons during the year.

In the evening of Wednesday an interesting meeting in behalf of diocesan missions was held. About \$7,000 have been received and expended in this work during the past year. Pledges were made at this meeting by the various parishes for the coming year.

On Thursday, the Rev. John Y. Gholson introduced a motion to petition the bishop of the diocese to call the attention of the clergy and laity to the pastoral letter of the House of Bishops in 1871, regarding private confession. The motion was carried with a single dissenting voice. This is said to have been the first occasion in many years when anything like a unanimous assent was given to any matter involving a point of doctrine. Over this unanimity there was much gratification, and the convention proceeded with its usual routine business. Later on Mr. Charles Albert moved the following, and also its reference to the committee on canons, with instructions to report to the convention.

"The Convention of the Protestant Episcopal Church in the Diocese of Maryland, in order to guard against the introduction or continuance of rites or ceremonies unauthorized by and foreign to this Church, hereby enacts the following canon:

"No ritual, ceremonies, vestments, or ornaments shall be used in the performance of Divine service or in any of the offices of the Church, except those prescribed in the Book of Common Prayer and its rubrics, or the offices or ordinal thereto appended, or by general or diocesan legislation, or sanctioned by the general usage of this Church (such as the decoration of the church about Christmas and other high festivals, and the usual 'decent habits' worn in the performance of Divine service), without the express sanction of the bishop, given in writing. Any clergyman of this diocese who shall, after the passage of this canon, introduce or continue practices and usages contrary to the foregoing section, shall be amenable to be tried for notation of this canon, and shall be proceeded against accordingly."

Dr. Grammer, having seconded it, an exciting debate followed, lasting through the entire afternoon and after recess, until 11 o'clock at night.

A motion to lay it on the table was defeated by a vote of 96 to 50 of the clergy, and to defer it to the next convention by a vote of 96 to 55 of the clergy. The ground taken by the opponents of the motion, as, for instance, Dr. Paret, Dr. Nelson, and Bernard Carter, was that a diocese has no right to legislate on matters of ritual. To this it was replied that a diocese has a right to make local provisions for carrying out the laws of the general Church.

The debate was continued through the entire day on Friday, and action was finally refused by a vote of 51 to 50 of the clergy.

The Baltimore *American* gives a very graphic report of the proceedings. It says that the interest was not confined to the members alone, but that the ladies among the spectators evinced a good deal of enthusiasm. It says:

The ladies leaned over the galleries, bobbed up and down in pews, and even went so far as to

stand on seats to get a better view of the convention. When Bernard Carter made a lively spot in the course of his speech about "thronged audiences listening to the doctrine enunciated, that heaven is possible without baptism," a lady in a pew near the door said: "I'm glad he's giving it to these Moodyites"; at which another lady in front of her said: "Madame, I am one of the Moodyites." Apparently ignoring the reply, the first lady said to her friends: "Well, I never went to hear him," to which the other lady responded: "I thought you didn't know what you were talking about when you spoke."

For other Church News see page 642.

CONFIRMATIONS.

CONNECTICUT.—St. John's church, Bridgeport, 9; Christ church, Bridgeport, 14; Trinity church, Bridgeport, 6; Birmingham, 17; Naugatuck, 30; Waterbury, Trinity church, 26; Watertown, 11; St. John's church, Waterbury, 46.

NEW YORK.—Church of Santiago, 18 Cubans.

CENTRAL PENNSYLVANIA.—St. Paul's church, Bloomsburg, 15; St. Gabriel's church, Sugar Loaf, 10; St. John's church, Catawissa, 2.

IOWA.—West Duveport, 2.

MINNESOTA.—Red Wing, 16; Frontenac, 6; Lake City, 24; Pine Island, 2; Rochester, 14; Wabasha, 5; Shakopee, 2; La Sœur, 2; St. Peter, 10; Mankato, 5; Homer Lake, 3; Hassan, 6.

PERSONALS.

The Rev. R. H. Barnes has resigned the charge of Calvary Church, Burnt Hills, N. Y., and accepted the rectorship of Christ church, Yonkers, N. Y. Address accordingly.

The Rev. Edward N. Goddard has accepted the rectorship of St. Paul's church, Windsor, Vt.

The address of the Rev. Henry Jones is Ashland, Aroostook county, Me.

The address of the Rev. William H. Munroe, for the summer, is Malden, Mass.

The Rev. J. A. Oertel's address is Lenoir, N. C.

The Rev. James E. Purdy has been elected rector of St. Paul's, Winona, Minn.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

MARRIED.

On the 25th of May, in St. James's Church, Clinton, by the Rev. Russell A. Olin, assisted by the Rev. John Bayley, FREDERICK ALBERT BUTLER, of Plattsburgh, N. Y., to ANNA MARY MANDEVILLE, of Clinton, N. Y.

At St. Mark's chapel, Waterville, Me., on May 27th, by the Rt. Rev. H. A. Neely, D.D., assisted by the rector, the Rev. E. F. Small, the Rev. HENRY JONES, of Haddon, P. Q., to Miss ROWENA MANETTE FIFIELD, of Waterville, Me.

DIED.

Born into life eternal, on the morning of May 26th, MABEL GEORGINE, infant daughter of James Dewar and Georgine C. Simons, aged 10 months and 16 days.

In Cambridge, Mass., May 30th, JOSEPH GREEN MOODY, aged 81 years, 6 months.

At her sister's home, Madison, New Haven Co., Conn., Palm Sunday, April 6th, 1879, MARY ANNE MARIA, youngest beloved daughter of the late Hon. John Merritt, of Manlius, N. Y. "Blessed are the pure in heart, for they shall see God."

At Cambridge, Mass., May 29th, 1879, HELEN GERTRUDE, wife of Henry H. Elliott and daughter of John T. Adams, in her 40th year. All formerly of New York.

At Princeton, N. J., on Sunday, the 1st inst., Mrs. LOUISA C. TUTTILL, widow of the late Cornelius Tut. hill, of New Haven, Conn., in the 81st year of her age.

At Belle Vue, Georgetown Heights, D. C., on the afternoon of May 31st, 1879, MARY NEWBOLD WHITALL, in the 69th year of her age, daughter of Samuel and Lydia N. Whitall.

Philadelphia Church papers please copy.

OBITUARIES.

GEORGE W. MEARS.

Entered into rest, at Indianapolis, Ind., on Tuesday, May 20th, 1879, GEORGE W. MEARS, aged 76 years.

At a special meeting of the vestry of Christ church, the rector having announced the death of Dr. Geo. W. Mears, on motion it was resolved that the following minute be entered upon the records of the parish:

"In the death of Dr. Geo. W. Mears this parish has lost one of its founders, who for forty-two years, as member, communicant, and officer, has served the cause of Christ and His Church with singular faithfulness and devotion.

"The medical profession has lost in him its patriarchal head—a brilliant example of the humane and Christian physician. The whole community mourns a true gentleman of the old school, a loyal citizen, and one of the noblest of men.

"As a vestry we will attend his funeral in a body, and bear his memory always in our hearts, endeavoring to emulate his eminent virtues.

"We tender our sympathy, in all the fulness of the fellowship of our Holy Church, to his deeply afflicted family, and request our secretary to transmit this minute to them as a slight token of our heartfelt sorrow."

C. P. THAYER.

In the death of Mr. C. P. Thayer the parish of the church of the Holy Trinity, Brooklyn, L. I., has met with an affliction and loss.

For more than twelve years a member of its vestry, faithful and devoted in his attention to the duties that devolved upon him as an officer of this corporation, we shall miss him in council, and shall remember his association with pleasure and satisfaction.

Mr. Thayer was a clear headed, frank spoken, and conscientious man. His daily walk as a Christian and communicant of the Church he loved we recall for our encouragement.

We shall miss him from his accustomed place in business life, and from his seat in our beloved sanctuary; but we thank God for the hope, sure and steadfast, "that he now lives whom we call dead."

Resolved, That we convey to the wife and family of our friend and associate this formal expression of the heartfelt sympathy of the rector, churchwardens, and vestrymen of the church of the Holy Trinity, with the assurance that they are not forgotten in our prayers to Him who comforteth and sustaineth all those who put their trust in Him.

Resolved, That a copy of this preamble and resolution be sent to them, be placed on the records of the vestry, and also published in THE CHURCHMAN and Brooklyn Eagle.

By order of the vestry.

CHAS. H. HALL, D.D., Rector.
Geo. H. BURRITT, Clerk of the Vestry.
Brooklyn, N. Y., May 28th, 1879.

APPEALS.

AN APPEAL FROM WESTERN TEXAS.

We are a little band of seven families making earnest endeavors to build a chapel. We have succeeded in raising in our communion the sum of \$500. It is the extent of our ability. We ask the assistance of our brethren wherever the good God has blessed them with the means of giving. We will be deeply grateful for all sums, whether great or small. All contributions will be acknowledged in THE CHURCHMAN.

Respectfully, Mrs. KENNIE JONES.
As missionary in charge, I can fully endorse the above.

N. B. FULLER.
I visited Gonzales for Bishop Elliott in February last, and can bear testimony to the necessity there existing for a church of our Missionary box, \$5; total, \$33.56. Besides this we have promised, in various sums, \$145, and therefore need only \$300 more to build the church.

ALEX. C. GARRETT,
Missionary Bishop of Northern Texas.

ACKNOWLEDGMENTS.

CHURCH IN LEWISTON, ME.

The Rev. Wm. H. Washburn gratefully acknowledges the receipt of the following sums in answer to his appeal for the church in Lewiston, Me.: E Prime, \$5; "Specs," \$5; a Friend, \$2; A. F., \$1; Mrs. M., \$10; C. W. B., \$2; C. S. S., \$100; J. H. C., \$25; through THE CHURCHMAN, \$5.

WEST CHATTANOOGA MISSION.

Previously acknowledged, \$263.50: A. B. Stone, Esq., \$40; Miss C. E. Boardman, \$25; Miss E. S. Phelps, \$20; Elijah and Abie Boardman's Missionary box, \$5; total, \$333.56. Besides this we have promised, in various sums, \$145, and therefore need only \$300 more to build the church.

ELIZA C. BUCKLER.

CHURCH IN ST. MARTIN'S PARISH, HAMILTON, N. C.

The undersigned gratefully acknowledges the following amounts for the church in St. Martin's Parish, Hamilton, N. C.: From Mr. Wm. M. Pippin, Tarboro, N. C., \$10; Mr. O. C. Farrar, Tarboro, N. C., \$5; Capt. Frank Charles, Tarboro, N. C., \$5; Mr. M. Weddell, Tarboro, N. C., \$1; Mr. David L. Peader, Tarboro, N. C., \$1; Mr. J. J. Jackocks, Windsor, N. C., 50c.; Mr. Frank Hyman, Norfolk, Va., \$2; Mrs. E. J. Zeller, Bellefonte, Pa., \$4; Mrs. N. H. Sebrill, Hamilton, N. C., \$5; Mrs. Dr. Inrill, Pittsboro, N. C., \$1.

MRS. MARY A. BOYLE.

The Bishop of New York has appointed Thursday, the 13th inst., to consecrate the restored church in the venerable parish of St. Peter, Westchester, Westchester Co.

The hour set is 11 o'clock.
The clergy and lay brethren with their families, are cordially invited to attend and assist in the religious service. The clergy are requested to bring surplices and stoles.

After the ceremonies rooms near the church will be opened to entertain visitors to the parish.

There are facilities by various routes for reaching the church; but it is specified that conveyances will be in waiting at Tremont station, on the New York and Harlem Railroad, up to five minutes past ten o'clock of the appointed morning.

One Geo. W. Raeburn, representing himself as a candidate for the ministry, bears a letter from me which was written in ignorance of important facts. The letter no longer expresses my estimate of him, and he uses it without my consent.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

A stated meeting of the Board of Managers of "The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York" will be held in the Sunday-school room of Trinity chapel, 25th street, on Tuesday evening next, the 10th inst., at 8 o'clock.

D. B. WHITLOCK, Rec. Sec.

The twenty-second annual council of the Diocese of Minnesota will meet in the cathedral of our Merciful Saviour, Faribault, Wednesday, June 11th, 1879, services beginning at 9 A. M.

CHARLES T. COER, Secretary.
Rochester, Minn., May 25th, 1879.

HOBART COLLEGE.

COMMENCEMENT EXERCISES, JUNE, 1879.

Sunday, June 15th.

9 A. M., Holy Communion at St. John's (College) chapel.

10:30 A. M. (Trinity church), Missionary Sermon to the students by the Rev. Walton W. Battershall, D.D., rector of St. Peter's church, Albany.

7:30 P. M. (Trinity church), Baccalaureate Sermon by the Rev. George W. Dean, D.D., late Professor of Greek, Racine College, Racine, Wis.

Tuesday, June 17th.

9 A. M. (President's Room), Examinations for admission.

11 A. M. (President's Room), Meeting of the Board of Trustees.

8 P. M. (Linden Hall), Oration before the Phi Beta Kappa by the Rev. George A. Strong, M.A., late Professor of English Literature, Kenyon College, Gambier, Ohio.

Wednesday, June 18th.

10 A. M. (Linden Hall), White Rhetorical Prize Orations.

3 P. M. (Philosophical Room), Meeting of the Alumni.

4 P. M. (Philosophical Room), Election of a Trustee by the Alumni.

Thursday, June 19th.

9 A. M., Morning Prayer at St. John's (College) chapel.

10:30 A. M. (Linden Hall), Commencement.

2 P. M. (Dove's Hall), Alumni Dinner, and Address before the Associate Alumni by the Rev. Lawrence Sterne Stevens, M.A., of the Class of 1848.

8 to 10 P. M., President's Reception at Trinity church rectory.

NOTICE.

The House of Convocation of Trinity College will meet for prayers in the college chapel on Wednesday in Commencement week, June 25th, at 9:30 o'clock A. M., and the annual meeting for the transaction of business will be held in the cabinet at 10 o'clock A. M.

On Wednesday evening at 7:45 o'clock, in Christ church, the Rev. George D. Johnson, M.A., of New Brighton, N. Y., will deliver the annual oration, and the Rev. Alexander Mackay-Smith, M.A., of Boston, Mass., will deliver the poem before the House of Convocation. By order of the Dean.

LOUIS FRENCH, Registrar.

June 1st, 1879.

NOTICE.

The annual meeting of the Connecticut Beta of the Phi Beta Kappa will be held in the Philosophical Room on Wednesday, June 25th, at 1 o'clock P. M., for the admission of new members and the choice of officers for the year ensuing, and to do any other business proper to be done at said meeting. By order of the President.

Trinity College, June 1st, 1879.

ST. STEPHEN'S COLLEGE.

The eighteenth commencement of St. Stephen's College will be held at Annandale on Thursday, June 19th, at 12 M.

The trains on the Hudson River Railroad which leave New York at 8 A. M. will reach Barrytown in season, where carriages will be found to convey the guests of the college to Annandale.

R. B. FAIRBAIRN, Warden.

CLAVERACK COLLEGE AND HUDSON RIVER INSTITUTE

The centennial celebration and reunion will take place in connection with the Commencement, June 11th and 12th, 1879. Former students are requested to write to the undersigned for the order of exercises, to give the address of all contemporary students, and to circulate this notice as widely as possible. All former students are invited.

ALONZO FLACK.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

Bishop Whittingham, in his annual address to the Diocese of Maryland, written and sent to the convention May 27th, after representing that only one clergyman has been gained during the year, and that candidates for Holy Orders are few, concludes as follows:

"Unless the bishop can be provided with means for affording aid in the prosecution of their studies to really deserving and promising young men, our supply of ministers qualified to go forth in the face of growing exigencies and oppositions of the age is but too likely to diminish yearly more and more."

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications should be addressed to

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,
373 Asylum street, Hartford, Conn.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATTLACK,
1224 Chestnut street, Philadelphia.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

BIBLE REVISION.

To the Editor of THE CHURCHMAN:

Your able correspondent on the subject of "Bible Revision" refers to me as "opposed to all change," and strenuously so. This has never been my position; but the reverse is true.

Before this revision was thought of, as early as 1857, in my "Apology," I suggested an amended margin, which, if approved after long and patient trial, should change places with the text, thus preserving identity. At the first Lambeth Conference, which I did not attend, in sending to the primate a communication which he requested, I predicted the speedy development of unauthorized revision, and prayed him to bring this plan of an amended margin before the conference, that "what concerned all might be fairly handled by all," according to the Catholic maxim. It was too late to mend the programme, and the four days' session was insufficient for business. So the matter was not brought up; but very soon afterward the Province of Canterbury, alone and with undue haste, set going this ill-starred revision movement, which has broken away from the best rules laid down for it by its originators, and which will soon give us trouble enough.

At most, even with extravagant indulgence to the critical, five hundred emendations were thought necessary, and only "necessary" changes were thought of. We are now told that four hundred changes have been made in the single Epistle to the Hebrews. The "revision" will be a most useful gift to scholars; but for taking the place of the common version it will prove unsatisfactory in an alarming degree. It is easy to accept such amendments as your correspondent suggests, and some of them would be great improvements; but think of a great army of revisionists, each with his whim and his doctrine, all bent upon change, and some upon ruthless mutilation! That is what we must now be prepared for. The new Bishop of Durham is the most learned of all the company, and he finds Presbyterianism in the Epistle to the Philippians! "Great clerks are not always the wisest men," and the microscopist is sure to see nothing when the telescope is in requisition. Truly yours,

A. CLEVELAND COXE.

May 26th, 1879

"WHO ARE COMMUNICANTS?"

To the Editor of THE CHURCHMAN:

I notice in THE CHURCHMAN of May 17th an inquiry from "A Priest of the Diocese of Texas" as to "Who are Communicants?" Allow me to inform your readers that in the last annual convention our bishop recommended that our canon "Of Parochial Reports" should be so amended as to require a full report of all confirmed persons who were members of the parish, as furnishing a more correct showing of the actual strength of each parish, and also forming the best practical basis for the assessments of parishes. The recommendation of the bishop was carried into effect by striking out "communed within the year," and inserting in lieu thereof "total number of confirmed persons," for the reasons and purposes above stated. There was no formal declaration as to "who are communicants." It is true that in the discussion elicited, on motion to amend the canon, some of the speakers maintained that every confirmed person in a parish, not under censure, or not suspended, had the right to commune; and thus enjoying the rights of citizenship in Christ's kingdom, should be reported as members and communicants (by

right), though, for reasons known only to themselves perhaps, they did not choose to exercise that right. Still there was no vote—no decision on any such question. And the canon as now amended does not require any clergyman to call confirmed (but non-communicating) persons *communicants*. He is simply required to report the total number of "confirmed persons" in his parish or mission, as a basis upon which the finance committee may make an equitable assessment of his parish or mission.

L. P. RUCKER,
Senior Presbyter of the Diocese of Texas.
Brenham, Texas, May 20th, 1879.

CONDITIONS OF ELIGIBILITY.

To the Editor of THE CHURCHMAN:

In your paper of to-day the question is mooted whether it is a condition of eligibility that the person elected should have a right to vote for the office for which he is proposed. I beg to say that, unless so prescribed by statute, no such limitation obtains. The superintendents, treasurers, attorneys, conductors of a railroad corporation are officers of the corporation, but no one has ever claimed that to their eligibility it is requisite that they should be among its electors. In England members of the House of Commons are in very few instances electors in the constituencies they represent. In France, as you recollect, Thiers, on the reconstruction of the national legislature, after Sedan, was elected by twenty-six constituencies, though in only one could he have been an elector. In our own country we have had numerous instances of persons elected to Congress for districts in which they were not electors; and in our constitutional conventions, in which it is peculiarly desirable to secure the services of eminent men who are in the minority in their particular districts, the same freedom of choice has been conspicuously exhibited.

The same liberty exists in our ecclesiastical elections. A bishop is an officer of his diocese, but to his eligibility it is not necessary that he should be a member of the convention by which the election is made. A rector of a parish is an officer of the parish, but he is only in the rarest of cases one of its electors. Members of standing committees are not necessarily members of the convention by which they are elected. The late Rev. Dr. Clay, who for many years was a member of the Standing Committee of Pennsylvania, was without a seat in the diocesan convention, the church of which he was rector (the old Swedes' church) not being in union with the convention. I can see no reason why a similar liberty is not allowable (unless there be a prohibitory canon) in the choice of vestrymen. If there be no such liberty, a parish, for the first six months or year of its existence, would be without a vestry in those dioceses in which no one can be an elector who has not for six months or a year, as the case may be, worshipped in the parish. Many of our strongest parishes, also, have been built up under the wise direction of vestrymen who united, in the infancy of such parishes, in acting on their vestries, though without worshipping within their bounds. The late Mr. William Welsh was at one time, as I well recollect, a member simultaneously of several vestries, though an elector, under the Pennsylvania canon, only in the parish in which he was a settled worshipper; and no one can question that to Mr. Welsh's executive capacity, strong sense, and energy is largely due the success of the parishes he thus consented to serve. An infant parish, when thus officered, obtains a degree of public support otherwise unattainable; and the presence of such men on vestries, guaranteeing, as they do, that the enterprise will be conducted on sound business principles, is often among the essential conditions of success. Much more strongly does this observation apply when the vestryman proposed actually takes up his abode in the parish,

and is incompetent as an elector simply because his residence falls a few weeks short of the canonical limit.

Of course, what I have said supposes that there is no canon prescribing the qualifications of vestrymen. If so, the canonical conditions must be observed. And of course, also, I do not mean to say that it is expedient that vestrymen should not usually be chosen from among the electors. Undoubtedly, as a general rule, they should. But in many cases it is expedient to go outside of the body of electors to make up a vestry; and the electors, when there is no canon in the way, have the right to make such a choice.

To Massachusetts the liberty for which I argue is necessary. In that diocese the right to vote for vestrymen and rector is confined, in a majority of parishes, including almost all the parishes of conspicuous wealth and power, to the proprietors of pews. That this restriction is unwise I have no doubt; but it is embodied in charters which the convention has not the power to touch, nor has it been found possible even to check the introduction into the convention of new parishes whose charters contain the same limitation. The consequence is that the electoral body in these parishes is often very small. A church, for instance, is built by three or four persons, who own all the pews. These pews they rent to persons desiring to attend the church; but the lessees of the pews have no vote, the privilege being confined to the proprietors. Or, supposing the proprietors to be more numerous, it soon is found that they form a body from which a vestry cannot be made up. Even if they take an interest in the religious affairs of the parish, they die, in the course of time, and the property, with its franchises, goes to heirs, often women, minors, and non-residents. If, therefore, the right to vote at parish meetings is an essential to the eligibility of vestrymen, in Massachusetts there are parishes, by no means unimportant, in which a full vestry could not be framed.

FRANCIS WHARTON.
Narragansett Pier, May 17th, 1879.

THE PRAYER BOOK IN THE SUNDAY-SCHOOL.

To the Editor of THE CHURCHMAN:

A few weeks ago a correspondent called attention to the fact that the leaflet is very largely supplanting the Bible in our Sunday-schools, and urged a return to the older and better usage. I wish to say a few words in behalf of our much-neglected Prayer Book.

Very many of the Churchmen and Churchwomen of America have become such when quite well along in life, and when it has seemed to them altogether too late to get any extensive or very definite knowledge of the use and value of the Church's Prayer Book; hence, perhaps, the anomaly of a responsive service in which so few of the laity join.

If those teachers who have charge of the larger scholars in our Sunday-schools—big girls and boys just entering into womanhood and manhood—would take a little pains to explain the Prayer Book to their classes; going carefully through the morning and evening services, the Offices for Baptism, Confirmation, and Holy Communion; showing also how intimately the Church's year of festival and fast is connected with the life and sufferings of her Lord, and appealing to their rector whenever any difficulty presented itself; I think, if they would do this, they would be helping very materially indeed to strengthen and upbuild the Church, and bring about a better condition of things among the rising generation. More especially would this be so in our village churches, and among those scholars whose education has been received through the common schools. True, the progress would perhaps be slow, and the difficulties to be surmounted might be many; but a

little painstaking would help the one and overcome the other.

A very valuable aid to the teacher in such a work will be found in "Thoughts on the Services," by the Right Rev. Bishop Cox—copies of which might advantageously be placed in the library of every Church Sunday-school in the land.

Pulaski, N. Y.

WILLIAM HIGGS.

A NEW WAY OF PUTTING IT.

To the Editor of THE CHURCHMAN:

Our minds are puzzled and perplexed as they dwell upon the mighty periods which have passed away since life first made its appearance on this planet. We are bewildered as we contemplate the ages of time necessary, according to the evolutionists, for the perfect development of man from the jelly fish. Let us place the theory of the Darwinists in another light.

Suppose that to-day the entire human race was obliterated, swept off from the face of the earth, "neither root nor branch" remaining, would there in the course of ages, without the interference or intervention of some extraneous power, be a reproduction, a re-development, of that race from animals now in existence, asserted by the evolutionists to be our congeners—namely, monkeys, apes, chimpanzees, and gorillas? The mere asking of such a question demonstrates the absurdity of the "evolution theory," as defined by its advocates. What intelligent person, on reflection, candidly believes that if the human family should be utterly exterminated any known or unknown "inexorable laws" could ever restore it? Who can affirm with a straight face that if all the ape tribe should devote their energies during myriads of aeons to the production of a single human being their efforts would be crowned with success? The direct interposition of a Divine power, a creative act, would be necessary to the accomplishment of such a result. This may be, in a certain sense, a *petitio principii*; but our reason, our experience, our common sense assure us that it is true, and that "God created man in His own image; in the image of God created He him; male and female created He them."

WM. VANDERPOOL.

Newark, N. J., May 16th, 1879.

"HONOR TO WHOM HONOR."

To the Editor of THE CHURCHMAN:

The *Palladium*, of this city, says, in a notice of "The Vicar of Morwenstow," by S. Baring-Gould: He was the son of a poor curate in Cornwall, and the grandson of the famous Dr. Hawker, incumbent of Charles church in Plymouth and a man as remarkable for his abilities as he was for his piety. Robert was early committed to the care of his grandfather to educate, and he soon exhibited marks of the genius and eccentricity for which he afterwards became distinguished. It was the custom in Dr. Hawker's church to close the evening service with his own hymn, "Lord, dismiss us with Thy blessing." One day young Robert, not knowing the authorship of the hymn, came to him with a paper in his hand, and said:

"Grandfather, I don't altogether like that hymn. I think it might be improved in metre and language, and would be better if made somewhat longer." And he then read, at the request of his grandfather, his improved version, and followed it with the old, adding:

"This one is crude and flat; don't you think so, grandfather?"

"Crude and flat, sir! Young puppy, it is mine! I wrote that hymn."

"Oh! I beg your pardon, grandfather; I did not know that; it is a very nice hymn indeed; but—but—" and as he went out of the door, "mine is better."

I send you this extract, that it may be seen and remembered that the famous author, the

Rev. Robert Hawker, D.D., wrote the favorite hymn beginning, "Lord, dismiss us with Thy blessing." I had marked it in my own hymnal as written by either G. Burder, or Sherry, but have now made the proper correction. A. G. SHEARS.

New Haven, May 21, 1879.

A CORRECTION.

To the Editor of THE CHURCHMAN:

I desire to acknowledge a mistake, to which your correspondent, Mr. Cruger, calls attention, in my last letter. The mistake is in designating a prayer in the Baptismal service. It was the prayer directly after the exhortation following the gospel, and commencing, "Almighty and everlasting God, heavenly Father, we give Thee humble thanks," etc., of which I intended to say that the direction of the rubric at first was "the priest shall add also this prayer," and that its joint repetition by the people is quite recent. I might have added that the joint repetition is American, but not English usage. This usage has come in within my recollection, and was not authorized by the manner of printing the Amen, if that is the authority, until the adoption of the present standard Prayer Book by the General Convention of 1871.

These little passages of history recording changes are also the reply to the article by my good friend, the Rev. William Richmond, on "If so here, why not elsewhere?" Here and elsewhere the congregations make the usage which the General Convention confirms and to which the Prayer Book conforms. What, were it otherwise, would be the condition of our hymnology to-day?

T. M. PETERS.

THE LAMBETH CONFERENCES.

To the Editor of THE CHURCHMAN:

The able and filial letter of the Rev. Dr. Hopkins enables me to construct a historical table, which, I trust, will be found to do ample justice to all the good men who have been named as first suggesting the Lambeth Conference. The honor of planting the seed belongs to the Bishop of Vermont; but the seed itself existed previously in a suggestion which appeared in the *English Churchman* (London), in December, 1850. It is as follows:

"To the Editor of the *English Churchman* :

"Sir: So many interests in all parts of the world are now affected by everything untoward that happens among British Churchmen that I venture to suggest a larger 'union' of Churchmen than has, as yet, been thought of. Why not have an Anglo-Catholic convention at Canterbury for the purpose of uniting sound Catholics, from every branch of our communion, in harmonious action and common measures of aggression and defence? Let the colonial Churches be represented, as also the sister Churches of Scotland and America; let definite plans of intercommunication be arranged; let provision be made for the care of emigrants and travellers, and let the spirit of good-will to men, as well as peace on earth, be largely exemplified, without any sacrifice of our fidelity to the Anglican reformation, so far as it was true to primitive antiquity against mediaeval corruption. Such an assembly, if blessed by the Holy Spirit with true charity and concord in its doings, would be of immense utility, and would demonstrate the practicability of an Anglo-Catholic synod, in case the emergencies of a mysterious future should render a strictly ecclesiastical reunion necessary or desirable.

"Yours, in the unity of the Church,

"PRESBYTER AMERICANUS.

"November 11th, 1850,

"Diocese of Connecticut, United States."

Now, I have before me an old number of

the *Hartford Calendar*, published January 4th, 1851. It was probably in the hands of all the New England bishops on that day, and the Bishop of Vermont may have seen it, or may not. But there it was, and "early in the year 1851," says Dr. Hopkins, he wrote his letter to the Archbishop of Canterbury (Sumner), making "the first suggestion of such a Pan-Anglican gathering" as the Lambeth Conference on the part of any bishop. But the very first suggestion, that of November 11th, 1850, is attributed by the *Calendar* to a presbyter of Connecticut. Let me reduce these facts to the form of annals, thus:

1850. November 11. "Presbyter Americanus" communicates to the *English Churchman* an idea which had, at that time, not been "thought of." Here was the "vital germ."

1851. "Early in that year" the Bishop of Vermont "plants the seed" in his letter to the archbishop, which the Lord caused to "sprout."

1852. The Bishop of Maryland directed attention to it in England.

1854, January. The Rev. Dr. Hopkins gave its poetical illustration in his "New Year's Address."

1854, November. The Bishop of Montreal suggested it to the American Church in an official act.

1864. The Bishop of Ontario suggested it "in private conversation."

1865. The Bishop of Ontario obtained the first synodical vote in favor of it in the Provincial Synod of the Canadian Church.

1868. The first Lambeth Conference assembled under the presidency of Archbishop Longley.

L. E. RUSSELL.

CLERGYMEN WANTED.

To the Editor of THE CHURCHMAN:

I think the Church at large has been mortified and bitterly disappointed at the reception which has been accorded to the proposal of "Episcopus." It would seem from his communication in your last issue that, instead of the men whom he asked for, he has received little else than acrid upbraidings; as if to offer work in the Master's vineyard to half a dozen competent laborers from the unplaced and unemployed men in orders, and this with assurance of plain but competent support, were to fling as insult in the face of the whole body of the clergy. So far from this proposal being open to such a construction, I am persuaded that it was and is regarded by many of the most thoughtful among us as a blow from a vigorous arm at the master evil in the Church. The ministry depend on their congregations for their living. They are in the power of those who may, from some whim or caprice, withdraw the support on which they and their families depend for daily bread. This they know and feel, and if it has not washed all manly stamina out of them, it must be that they have had special grace to sustain this special trial.

There is, however, no question that the growing congregationalism which is blighting all *esprit du corps* among us and sapping all true missionary enterprise has its root in this slavery. It tempts the minister to work for his own personal advantage. He studies the temper of those whom he serves. His whole teaching and administration tend (insensibly to him) to this purpose. He labors not for the vast spiritual empire—the Church at large—which might kindle his imagination into enthusiasm and awaken his powers into holy statesmanship, but is compelled to narrow his mind to his own individual parish, to make that yield the utmost possible fruit for his separate benefit. That most miserable adage, "Charity begins at home," displaces the mighty and glorious legend of the apostle, "Look not every man on his own things, but every man on the things of others," breaking up the general unity of worship, the identity of Churchmanship; into aggregations of Episcopals, each reflecting, not the countenance

of the great Church herself, but only the features of their several pastors.

Now, aiming a blow at this monstrous evil, the Bishop of Central New York, with clear, ringing tones resounding through the Church, asks for five volunteers, for a hard service indeed, but a service in which this parish bondage is exchanged for personal responsibility to a lawful and Divine head, and for personal freedom as bracing as the air of the mountains and lakes of his diocese. If the sober second thought of the Church does not supply men for such a call as this, nay, to lead a forlorn hope under such a general, it will not only show us to be utterly unworthy of communion with Heber and Selwyn, and Gray and Patteson, but will demonstrate the necessity of remodelling our societies for the increase of the ministry, and infusing into them somewhat of the spirit of Him whose professed disciples we are, and whose sceptre of dominion takes the form of a cross.

F. C. PUTNAM.

*Rectory of St. Paul's, Jersey City (Bergen),
May 27th, 1879.*

THE LARGE NUMBER OF DEACONS DEPOSED FROM THE HOLY MINISTRY.

To the Editor of THE CHURCHMAN:

I was about calling attention to this fact, when I happened to find the accompanying notice of the same in the address of the Bishop of Kansas to his convention. Although the bishop says, "I lay the facts before my brethren and ask for a solution of them," I think the extract has not appeared in your columns.

They certainly need "a solution." It has occurred to me, constantly receiving these sad notices, that it would be well, if the bishop deposing should communicate to his brethren in the episcopate all the facts of the case. There would thus be a basis for certain conclusions that might have great practical value; or perhaps a better course, that each case should be fully reported to the bishops assembled in council.

I am inclined to believe that the Cummins schism has but little to do with the depositions of clergymen. Though Canon 10, Sec. II., Title II., as modified in 1877, requires that "the notice shall specify under what canon the said minister has been deposed," renunciation is so commonly an escape from trial that we need further statement to decide whether there are "causes affecting the moral character," or departure from the faith.

GEO. D. GILLESPIE.

There is one record which has come to be as regular as any other routine business in our episcopal addresses—that of the deposition of clergymen in our several dioceses. Thirty or forty years ago it was an almost unheard of thing. Now it is happening constantly, and hardly excites attention. It is very affecting that in these days, when the need of the laborers is so severely felt, so large a number should every year voluntarily withdraw from the ministry, either to go into secular callings, or to try to mend their fortunes in some other religious body, or from dissatisfaction with their work among us, or from cavilling objections to something in our ecclesiastical system, or, as in a small number of cases, to avoid or escape exposure and degradation for immoralities. I have to report that, since our last convention, I have received notice of seventeen cases.

Now, when death comes to the clergy, we mourn their loss. But it is God's doing, and we cannot complain of wrong. When, however, men leave the ministry of their own accord, as so many are constantly doing, we cannot but feel that there is something wrong, and we ought to look for the causes. I find that in the last five conventional years, from May 5th, 1873, to June 5th, 1878, there have been deposed eighty-five of our clergy,

very nearly one hundred in five years; and that of these twenty-two have been deacons, or more than one fourth of the whole number, and that the number of deposed deacons is every year becoming larger in proportion to the whole number. Thus, from May, 1873, to September, 1874, three were deacons out of twenty-two deposed; from September, 1874, to September, 1875, three were deacons out of twenty-three deposed; from September, 1875, to June, 1876, two were deacons out of eight deposed; from June, 1876, to June, 1877, eight were deacons out of fifteen deposed; from June, 1877, to June, 1878, six were deacons out of seventeen deposed.

It seems strange that so many men just entering into their ministry should so soon be desirous to get out of it. Is it because of carelessness in the reception or the training of candidates? Has it any connection with the comparative ease, through the aid societies, with which men are helped to the ministry as a mere profession, and without personal self-discipline or without due consideration? Or does it in some way originate in the now almost universal method of training candidates in large theological schools, without that pastoral knowledge and experience and that real personal conception of the work of the ministry which are required by study under a pastor's oversight, and in the midst of pastoral work?

In the illustrations I have given the large proportion of presbyters withdrawing from the ministry in 1874 and 1875 is sufficiently explained by what has been known as the Cummins movement in those years.

In the last three years sixteen have been deacons out of forty deposed, or a little less than one half, considerably more than one third—exactly two fifths. I lay the facts before my brethren and ask for a solution of them. If so large a proportion of our deacons leave, whither shall we look for our native presbyters?

Their proportion to the whole body of clergy is becoming less and less. We are now largely dependent upon the foreign supply, and we must look to have our ranks filled more and more from the clergy of our mother Church of England.

NEW BOOKS.

THE ANNOTATED BIBLE. Being a Household Commentary upon the Holy Scriptures, Comprehending the Results of Modern Discovery and Criticism. By the Rev. John Henry Blunt, M.A., F.S.A., author of "The Annotated Book of Common Prayer," "The Dictionary of Theology," etc. [London, Oxford, and Cambridge: Rivingtons, 1879.]

The present volume of Blunt's most admirable commentary extends from Job to Malachi, and includes also—what is not generally found in works on biblical exegesis—notes on the Apocrypha. The explanatory matter contained in this second volume is not, relatively, quite as great as it was in the first. It is, nevertheless, amply sufficient for the practical purposes of ordinary students. The object of the work is, manifestly, to furnish help, and not to explain everything. It supplies what an intelligent reader would naturally need, and nothing more. The tendency in expository literature of all kinds, both sacred and secular, has been, of late years, toward what may be called littleness. Commentators have spent their thought on accessory rather than on principal points. In this way it has come to pass that, while works in this department evince a thoroughness, or at least the signs of a thoroughness, not found in those of earlier times, Christian scholars are gradually losing sight of the broad principles, the generic ideas contained in Holy Scripture. Theology is more than philology. And, while men ought, indeed, to regard the grammatical niceties of the language of inspiration, they should not leave unexplained the far "weightier matters" unfolded in the law and in the Gospel.

The Rev. Mr. Blunt, in his "Annotated

Bible," has, it seems to us, chosen a happy medium between bareness and over-dressing. He has not ignored the outline and course of thought expressed in the original words of Scripture. Nor, on the other hand, has he covered it up with words of his own. If we were to indicate the special marks which belong to this commentary, we should call it sensible, convenient, and stimulating. Instead of stifling individual study, its effect will be to encourage it. It is a staff designed to support, rather than a vehicle made to carry. It is a guide fully competent to lead any student of the Bible through the difficult ways; but where the path is clear and smooth it leaves him to walk alone. For these reasons we believe that this commentary will fulfil the proper ends of a work of its kind far more wisely and more perfectly than do the majority of those prepared by modern scholars.

MISCELLANIES, LITERARY AND RELIGIOUS. By Charles Wordsworth, D.D., Bishop of Lincoln. In Three Volumes. [London, Oxford, and Cambridge, 1879.] 8vo, cloth, pp. 493, 433, 483.

It is impossible to indicate, in any mere review, the extent of the richness of these volumes. They embrace a large number of essays on a variety of subjects. The table of contents fills, for instance, nearly thirty pages. And, since there is no single idea or prominent thought binding this extensive array of material into unity, it would require a space far beyond our limits to describe at all adequately the substance of the work.

The scholarship of Bishop Wordsworth is well known, and everywhere it is revered. He is as much at home in the languages of ancient Greece and Rome as he is in English. His work as a commentator, whatever may be thought of its other characteristics, reveals on his part a very extensive acquaintance with patristic literature, even that which remains unread by most scholars. No one can go through these volumes, in which he has gathered up his occasional productions—his essays on historical, literary, political, and theological subjects—and read them without being convinced of his power and patience. None but a great man could, in addition to his other published works, have written so well—none but a man of earnest zeal would have written so much.

As we have already said, we can do no more in our notice than merely mention parts of this abundance of gathered fruits. Among the papers in the first volume which are of special importance there is one on "The Vatican Council of 1869," and one on "The Congress of Old Catholics at Cologne." Bishop Wordsworth, it will be remembered, received a special invitation to be present at that council, and accepted it, and took part in the deliberations. This paper may yet become a most important chapter of Church history.

The second volume opens with a lengthy and most valuable essay on "The Inspiration of the Bible." We also find recorded here the bishop's views on the "Revision of the Authorized Version of the Scriptures," on "Fasting before the Reception of the Holy Communion," on "Confession and Absolution," on "Church Music," and on "Cremation and Burial."

In the third volume will be found essays on "Religion in Science," "The Spread of Infidelity," "The Destiny of Mohammedanism," "On Ecclesiastical Legislation," on "Diocesan Synods," on "Marriage and Divorce," on "Sisterhoods and Vows," and a "Pastoral to the Wesleyan Methodists."

It is not to be inferred that the bishop's views on all these subjects will meet with unanimous approval. It would be something against him, as a man of firmness and candor, if they did. But it is safe to say that few writers in the Church could have written so freely on these subjects, and at the same time so wisely and acceptably. There are

points where we might take issue with him in his conclusions. But whatsoever he holds and teaches is, we feel sure, a personal conviction with him. And whatsoever may be thought of his position on points of minor importance, every one will acknowledge the greatness of his scholarship, the breadth of his learning, and the sincerity of his zeal as an upholder and defender of the Catholic faith.

These essays are very unlike those of Mozley. Yet they have a peculiar value. They represent a different kind of wisdom, but, at the same time, a kind which the Church and the age really need. They are not philosophical. They deal with facts rather than with principles. They embody the results of reading rather than of speculative thinking. And so these essays of Bishop Wordsworth and those of Canon Mozley are complements of each other. Taken together, they betoken a twofold kind of strength in the Church of England to-day at which all Christians may rejoice. They show that, as regards both the philosophical and the practical side of learning and religion, the Church still leads.

THE LIFE OF LOUIS ADOLPHE THIERS. By François Le Goff, Docteur-ès-Lettres. Translated from the Unpublished Manuscript by Theodore Stanton, A.M. [New York: G. P. Putnam's Sons. 1879.] 12mo, cloth, pp. 353.

It is somewhat significant that this defence of the political course of M. Thiers was prepared especially for American readers. It shows the importance with which our nation is coming to be regarded by foreign powers. The time has been when no one would think of taking the trouble to set our thinking straight on any subject connected with the private affairs of either England or France. Our mistakes or prejudices would have been simply ignored. The author complains, but in a very respectful tone, and with more than a Frenchman's expected politeness, that we have an incorrect idea of his nation. We "see little" or we "see badly." As an instance of this he mentions the fact that Mr. John Bigelow, in a work published not long since, represented Thiers as having been responsible for nearly all the misfortunes which have befallen France for the last twenty-five years.

He was the auxiliary of the ultramontanes in their anti-Gallican policy. He is charged, moreover, with favoring the return of the Orleans monarchy. Mr. Bigelow's words were, "He was merely warming the bed for some scion of the House of Bourbon."

The author has undertaken to show that these charges and suspicions are unfounded; that the political life of Thiers was a unit all through. He brings to the task not only a sincere admiration for the man, but also a most thorough acquaintance with him and with his whole career. And he seems to have fully established his modest claim to "a fair share of impartiality."

The difficulties which beset the French statesman, whose life is here reviewed, were so great and so varied, he was called upon to administer in behalf of so many diverse and even opposing interests, that it is not strange that some should have denied his consistency or questioned his sincerity. Probably the politician sometimes stood more prominently out in his career than the statesman. At the same time we think that the author has proved that the opinions expressed by Mr. Bigelow were unfounded. Thiers, in common with many of the very best men of France, learned a great deal between the advent of Louis Philippe and the fall of the commune. His views no doubt changed during that period of frequent storms and surprising revolutions. But the record here given shows, we think, that he always counselled and acted for what at the time he believed to be the best interests of his country.

Too much praise can hardly be given for the way in which the translator has done his work; for he has not merely turned the original French into smooth and idiomatic Eng-

lish. He has also added much in the way of notes and explanations. Le Goff, as was natural, assumed that we Americans were perfectly familiar with all the names prominent in the recent history of French politics. He forgot that for other than his own countrymen. But this defect has been amply remedied by the thoughtful care of Mr. Stanton. Whenever a name occurs in the text for the first time the translator, so to speak, takes occasion to introduce the person—tells us who he is and what he has done. And this adds greatly to both the interest and the value of the book. Even without his explanations of references, the work would have been entertaining only to those familiar with the details of political life in France for the last quarter of a century. But with his timely comments it will be instructive to all readers.

MIXED ESSAYS. By Matthew Arnold. [London and New York: Macmillan & Co. 1879.] Cloth, pp. 347. Price \$2.00.

Most of these essays have appeared from time to time in reviews. The first is on the subject of "Democracy." It was published nearly twenty years ago as the preface to a work on continental schools. The second was originally delivered as an address at the Royal Institution. The subject is "Equality." It represents, not the ideas of any party, for Mr. Arnold seems to disagree with the liberals as well as the conservatives, but the ideas of the writer himself. It is somewhat strange that a man of his breadth should be so uniformly antagonistic in matters of politics as well as in those of religion. The third essay, "Irish Catholicism and British Liberalism," is a plea for the claims of the Romanists, who demanded that the government should establish and endow in Ireland a university for them, and one which could be under their exclusive control. The other more noteworthy essays are "A Guide to English Literature," which is a running commentary on the Rev. Stopford Brooke's "Primer" on that subject; "Falkland," "A French Critic on Milton," and "George Sand." All these productions are fine specimens of the essay style, and those on exclusively literary topics are admirable. Mr. Arnold's forte is in neither theology nor in questions of political or social science. But in literature, especially that which relates to the imagination, he excels as a critic. We do not recall any volume of his more full of pleasant things than this. Though the different essays composing it touch a variety of subjects, they are all more or less connected. The author believes that the first step toward civilization is "expansion." Liberty he considers as the expression of that need. To this he would add conduct, science, beauty, manners. "These," he says, "are the claimants which man must satisfy before he can be humanized." But these are vague terms. And one cannot help questioning what Mr. Arnold would make the final basis of these things. Where shall we find the secret of liberty? What shall be our authority in science? Where shall we look for our ultimate standard of beauty and manners? In short, what direction shall expansion take? There is a vagueness about all his fine writing which makes his wisdom almost useless. At the same time, it is very enjoyable.

THE GRAMMAR OF PAINTING AND ENGRAVING. Translated from the French of Blanc's *Grammaire Des Arts du Dessin*. By Kate Newell Doggett. With the Original Illustrations. Third Edition. [Chicago: S. C. Griggs & Co. 1879.] 8vo, cloth, pp. 321. Price \$3.00.

The fact that this translation of Blanc's work has already reached the third edition shows that art is receiving more attention among Americans than it did formerly. The purpose of this "grammar" is to instruct—to enable those who study its pages to judge correctly of the value of painting and sculpture. It presents the elementary principles of art in a simple and clear way. A thorough knowledge of its contents—and almost any

one can master them as they are here set forth—will be pretty sure to add to the capacity for enjoying what is really beautiful in pictures, and to the power of discriminating between what is worthy and what is faulty. In an age so intensely given as ours is to what is useful and practical, and so prone to forget that there is a science of beauty, books like this, if read, cannot fail of accomplishing great good.

A NEW, EASY, AND COMPLETE HEBREW COURSE: Containing a Hebrew Grammar, with Copious Hebrew and English Exercises, strictly Graduated. Also a Hebrew-English and an English-Hebrew Lexicon. By the Rev. T. Bowman, M.A. Clifton, Bristol. In Two Parts, Part I. Regular Verbs, etc. [Edinburgh: T. & T. Clark. New York: Scribner & Welford. 1879.] 8vo, cloth, pp. 208. Price \$4.50.

The author, in preparing this course of instruction in Hebrew, claims to have had constantly in view the peculiar difficulties which beset the path of the student in that language. This first part contains the rules of pronunciation and the accidence of the regular verbs, together with a statement of the principles which underlie the etymology. Each statement is illustrated by a corresponding example, and whenever a Hebrew word occurs for the first time it is printed also in English letters and divided into syllables, with the accent and quantity of each vowel marked. The lessons proceed by graduation, and each is supplemented by a double set of exercises, Hebrew and English, compiled from the Hebrew Bible and our Authorized Version. The work is admirably adapted to the needs of beginners in the study of Hebrew, and as an elementary text-book it possesses many superior advantages. While it aims at making the acquisition of a knowledge of the language easy, it is not by any means superficial.

DESTRUCTION AND RECONSTRUCTION. Personal Experiences of the Late War. By Richard Taylor. Lieutenant-General in the Confederate Army. [New York: D. Appleton & Co. 1879.] 8vo, cloth, pp. 274.

This is certainly a very readable book. It consists partly of a record of the author's political views on the causes which led to the late war, and partly of a history of his personal experiences in it, and likewise of the judgment which he finally formed of the prominent men connected with it on both sides. It contains many entertaining anecdotes and classical allusions, and it frequently flowers forth into very brilliant rhetoric. The author himself is quite prominent all through, not only as an actor in the scenes themselves, but also as a censor over everybody and everything that had a part in them. The book will probably add something to knowledge of what took place under the surface of the Southern side of the contest. It follows the varying course of the struggle from beginning to end, but the most interesting, and possibly the least valuable, part of the book is that in which the author measures and discusses men. The book, though continuous, and though it follows a chronological order, seems, nevertheless, somewhat fragmentary. It has, most likely, been made by putting together separate sketches written at different times.

MARRIAGE. With Preludes on Current Events. By Joseph Cooke. [Boston: Houghton, Osgood & Co. 1875.] 12mo, cloth, pp. 270.

Of all the volumes of Mr. Cooke's Boston Monday Lectures, this is by far the best. Here he is dealing, not with philosophical or theological, but with social questions. The family has not had a nobler defence since Père Hyacinthe held his famous conference on the same subject in Paris. The impetuosity of Mr. Cooke's rhetoric, his boldness, and his strong way of putting things are just what the growing evils of free love and our easy divorce called for. His art-play—if we may call it this—where he brings forward the more virtuous of the ancient heathen to serve as judges of modern Christendom, is very effective. We are also glad to see that one thing which we found fault with in his last

volume has been improved in this. Instead of answering newspaper critics in the midst of a lecture—going out of his way to meet them—he reserves such answers until the close. This is the more dignified, and also a more effective method.

HISTORY OF THE REFORMATION IN GERMANY AND SWITZERLAND CHIEFLY. By Dr. K. R. Hagenbach, Late Professor-in-Ordinary of Theology at Basel. Translated from the Fourth Revised Edition of the German. By Evelina Moore. Vol. II. [Edinburgh: T. & T. Clark. New York: Scribner & Welford. 1879.] 8vo, cloth, pp. 436.

The second and concluding volume of this work fully maintains the standard of that excellence which we pointed out as belonging to the first. In some respects we note a decided improvement. The translator's part, for example, is very much better done. The English is smooth and clear. That of the first volume was, in some places, and especially in the general introduction, almost unintelligible.

Without going into particulars touching the character of this work, we may say that it is the best and fairest history of the Continental Reformation that has yet come from German sources. It discriminates wisely between the religious and the political features of that great movement. It analyzes the causes which led to it, and the various influences which helped it on. It shows both the good and the evil which mingled in its course. It pictures faithfully the leaders who took part in it. In short, for candor and critical correctness, and calmness of view, it stands preëminent among all the works on this subject, whether written by Germans or men of other nations.

THE CONTEMPORARY REVIEW. May. [Strahan & Co.]

There are several very able papers in this month's number of the *Contemporary*. The opening article, by Edward Caird, gives a clear and succinct sketch of Comte's "Social Philosophy" and the religion of the Positivist Church. The value of this philosophy, and especially of the social system of Comte, will be considered in subsequent articles.

Other noteworthy papers in this number are those by Mr. Freeman, entitled "Last Words on Froude," and "Origin and the Beginnings of Christian Philosophy," by Canon Westcott.

Mr. Freeman uses very plain language in reiterating against Mr. Froude the charge of habitual inaccuracy. Canon Westcott's article is, as might be expected, a brilliant and very readable sketch, but quite too brief for its subject.

The two political articles—one by Monod, on "Contemporary Life and Thought in France," and the other on "Political Life in Germany," by Friedrich von Schulte—are both very able. The former of these two articles is almost a condensed summary of contemporary French history. The latter article, though very interesting, is characterized by too great lack of detail.

The notices of current literature are, as usual, full and able.

MACMILLAN'S MAGAZINE. May. [Macmillan & Co., London and New York.]

One of the most instructive papers in this number is entitled "The Charity Organization Society." Its purport is to show the working of an association in London which has been established with a view to organizing rather than extending relief, and will be read with great pleasure by those who are interested in various relief associations in this country.

Mr. Grant Duff's article on the "Life and Times of Stein," by Prof. Seeley, gives us a very readable analysis of the three bulky volumes in which the English professor seeks to elevate his hero to the highest rank of statesmanship.

Manzoni's Hymn for Whitsun-day, as paraphrased by the Dean of Westminster, touches

the very heart "of the spiritual nature of Christianity." It is an address to the Holy Spirit, and concludes as follows:

"When the pulse of youth beats high,
Be Thy still, small warning nigh:
When for great resolves we yearn,
Toward the Cross our manhood turn;
When our locks grow scant and hoary,
Light them with Thy crown of glory;
When at last we come to die,
Sparkle in the vacant eye,
Hope of immortality."

THE NORTH AMERICAN REVIEW. June. [D. Appleton & Co., New York.]

The article *par excellence* of this number, which alone makes it worth a year's subscription, is that of Prof. Max Müller, entitled "Sacred Books of the East." The concluding words are such as may be well commended to all earnest seekers after truth, among whom even those who dissent most widely from his views will not hesitate to class their learned author: "In every religion, . . . though the non-essential may fill many volumes, the essential can often be comprehended in a few words, but words on which 'hang all the law and the prophets.'"

Other articles of special interest are "The Education of the Freedmen," by Mrs. Harriet Beecher Stowe, and "Evolution and Theology: a Rejoinder," by Prof. Simon Newcomb, written, it is hardly necessary to say, from the standpoint of the former.

THE INTERNATIONAL REVIEW. June, 1879. [A. S. Barnes & Co., New York.]

"This, which may be termed a number of only average ability, has, nevertheless, some interesting and useful articles. Among them, yet not invidiously excluding others, may be mentioned "The Present Condition of Greece," by Thomas Davidson; "The Indian Question," by the Hon. J. D. Cox, of Ohio; and "Some of the Remedies for Socialism," by E. L. Godkin. Some of the facts and suggestions in this last-named paper are worthy of earnest consideration.

Rare Engravings and Etchings.

Frederick Keppel, of 243 Broadway, New York, has to-day received from London a large and unusually choice collection of Engravings and Etchings, including landscapes, fine portraits, and sacred and classical subjects, by the principal engravers of the seventeenth, eighteenth, and nineteenth centuries.

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CALENDAR FOR JUNE.

8. Trinity Sunday.
 11. St. Barnabas.
 13. Friday. Fast.
 15. First Sunday after Trinity.
 20. Friday. Fast.
 22. Second Sunday after Trinity.
 24. Nativity of St. John Baptist.
 27. Friday. Fast.
 29 { St. Peter.
 Third Sunday after Trinity.

TRINITY SUNDAY.

BY E. GARNETT.

The Triune God, the Mighty Three in One!
 Great Uncreate! Incomprehensible!
 Weak, human thought, striving [to reach that
 height,
 Falls broken down.

We say that we believe;
 But is it so? Our mind and heart are blank!
 The words yield no idea; we turn away
 Exhausted, careless, unintelligent.
 May it not be that God knows us so weak,
 He in compassion separates the Three,
 So we may something comprehend of God?

God! truly—but our tender Parent too;
 So the poor orphan heart opens to Him
 And, warm with love, clings to the great Father.

God! Ay, and Man also! Bone of our bone,
 Flesh of our flesh, He comes our very Christ,
 The perfect Man, our Lord, our Substitute.
 O Sympathizer, Brother, yet true God!
 Infinite . . . in merciful compassion!
 Yet more in love . . . incomprehensible!
 Too mean our best in gratitude to offer,
 Fain would we live the slaves of Jesus Christ.
 For His dear sake ten thousand men have died,
 And would this day to hear Him say, "Well
 done!"

God! Life-giver, mysterious Essence,
 The all-pervading, unseen Holy Ghost—
 How awful and how dread to think of Him!
 Yet now we know Him as "our Comforter,"
 And we have felt His presence near the while
 The waves of sin have crashed above our heads
 He came and saved us!

And we found Him
 When we cried out with bleeding, broken
 hearts—
 Our last hope dead, our best and dearest gone.
 Many a time, when we lay faint and sick,
 The Paraclete, the Comforter, has come;
 Peace, rest, and better life He ever brought,
 Struck off the devil's chains, and led us home—
 Our Stay, our Light, our Purifying Guide.

The hosts around the rainbow-circled throne
 Where burns the Triune God know more than
 we,
 And, falling down, cry, "Holy! holy! holy!"
 Soon we may gain that knowledge, join that
 song.

But, wandering in this sin-stained world,
 We too have learnt a psalm; it is but this—
 "Our Father, Saviour, Comforter, our all,
 O God! we love Thee—yea, forever love Thee!"

MARIE; OR, THE CHILD OF
ADOPTION.

An O'er True Tale.

BY E. H. F.

CHAPTER III.—(Continued.)

"The doctor was now thoroughly dismayed; he held no clue in his hand by which to unravel this painful mystery, and he felt quite helpless. Upon reaching Paris he went at once to the chief of police and placed the matter in his hands for investigation. For weeks was this investigation vigorously prosecuted in every suburb of Paris. No corner

was left unexplored by the vigilant police. But the woman and child were never heard of. Nor did the universal, widespread advertising instituted meet with the slightest response. Every effort was baffled by the most ominous silence.

"Four months afterward, when Col. Dulaney—obtaining furlough—arrived in Paris, the doctor could but offer him the details of a most heart-rending mystery in place of the infant for whose safety and well-being he had made himself responsible. It proved a crushing blow to the poor father; he could have borne the news of its death with far greater composure. The harassing grief occasioned by the tragic details bore constantly on his spirits as time passed, and affected his health to such an extent that he retired from the army, and devoted several years to intricate travel over France and Switzerland, living in suburban towns and villages, where he imagined the woman might be secreted with his child. At last, worn out with disappointment and grief, he returned to America, and shortly afterward I met him during a summer's travel in Canada, and six months afterward we were married. I have told you these family records in the simple form of narrative, without imaginative force of my own, believing that your ready mind will thus be enabled to arrive at a conclusion in connection with this matter corresponding with my own. I believe that Marie is my husband's lost child! The locket I believe was left upon her neck by the nurse when she was carried to the hospital, because it was a dangerous ornament to keep in her possession; nor could she offer it for sale without running the risk of detection. She preferred risking it on the child's neck, knowing the foundling hospital to be a receptacle for children without questioning or investigation of any kind. My husband believed that the deed was impelled by the temptation of gain. The rich and costly clothing and jewels contained in the luggage left in her charge, and the goodly sum of money also in the apartment at the time of his wife's sudden death, offered too strong a temptation for the avaricious mind of the French nurse, and I can easily understand now that she eased her conscience upon the subject of the child's welfare by placing it in the humane asylum for foundlings which is under the especial auspices of the Roman Catholic Church, while she evidently escaped from the country with her ill-gotten gains. As regards the crest on the locket, which you claim as a family inheritance, my dear sir, I can but await your explanation."

"The crest, my dear madame," replied the Professor, who had been an earnest listener to the above interesting recital, "belongs, indeed, to my family: Marie's mother was my own niece. My eldest sister married Mr. St. Lawrence from Boston, a young man who came out from America to be educated at Heidelberg, and who formed for her an attachment during his term there. They were married a year after his education was finished, and we saw but little more of her during her lifetime, for she lived in Boston, and several years after her marriage she died. Her husband also died while still a young man, and their only child—a daughter—was left under the guardianship of her St. Lawrence relatives in Boston. Hence we in Heidelberg never saw her. At the time of her marriage to Col. Dulaney, however, we received letters telling us of her expected visit to Europe, and con-

taining promises to visit her relations in Heidelberg after her extended tour of Europe was over. We continued to receive letters from her after her arrival in Europe, and were in eager expectation of receiving her into our midst in a short time, when we heard of her sudden death through the Paris newspapers. We wrote to friends here at once, inquiring into the particulars, and to know if the infant survived the mother. The reply was not definite. The writer believed, but was not sure, that the child died at the time of its birth, and we made no further investigation of the matter, supposing that Col. Dulaney had taken possession of his child at once, if it had lived."

"Is not this a striking example of God's covenant promise to our forefathers, 'to be a Father to them and their children forever!'" exclaimed Mrs. Dulaney, presently, in a tone of zealous enthusiasm. "Could the most callous unbeliever assert this to be the result of accident? See! when every human effort fails, God, in His own good time, brings this child into the very midst of its own relations, and manifests Himself through the instinctive germ of evangelical religion which He implants in her heart."

"This case does, indeed, furnish us food for religious thought," replied the Professor, earnestly. "Let us lay it to heart with reverence, and learn the lesson it teaches to our souls' refreshing."

"You have acted with far more genuine Christianity in this matter than I," said Mrs. Dulaney, a tear glistening in her gentle eye. "Your unwavering faith in Marie's innocence, when appearances were so entirely against her, contains a life-long lesson for me. I have ever since felt severely rebuked by your high example. I am only too willing to acknowledge your superior elements of character."

"Nay, nay, dear madame; blame not yourself harshly. I am simply a little older in this world's experiences than you, and have learned to read character through many years' study of it in all its various phases, while you have only been brought into contact with a circumscribed social circle, belonging entirely to your own caste.

"The professor of a college," he added, "has the world presented to him in samples, each one to be tested and put to the best use. He soon learns to sort the good from the bad, and place each to the proper account. This life-long experience and study of human nature would indeed have proved of but little use and benefit to me if it did not enable me now to read the transparent nature of a simple, innocent child, and enable me also to sort it from the coarse samples of humanity with which it has become mixed; and this reminds me that we must be explaining this matter to Mons. and Madame Varens, and proceeding to lay claim to Marie in your name. I will save you from all annoyance as far as lies in my power, dear madame, in dealing with these people. They may resist your claims in the name of that Church under whose guardianship the child has been reared. In case of emergencies, we must have the locket opened. It doubtless contains the miniature of Marie's mother; but as neither you nor I have ever seen her, the recovery of the other locket becomes of paramount importance in proving Marie's parentage. Both lockets contain duplicate miniatures, doubtless."

Even at that late hour he proceeded below to hold an interview with the old couple; for his mind was too deeply engrossed upon the

subject in hand to admit of delay. Mrs. Dulaney returned to her children above, and although quite exhausted by the events of the day, she poured out her heart in prayer and thanksgiving to Almighty God for His mercy in bringing about this reunion ere she closed her eyes in sleep.

The Herr Professor explained to Mons. and Madame Varens the nature of the claim which Mrs. Dulaney held upon Marie, and informed them of his own interest in her through the tie of blood. The old man bowed with reverence and astonishment, but the subtle instinct of the old woman instantly suggested some personal advantage to be gained by contesting the claim, and she entered upon a controversy with dogged volubility.

Marie had been taken care of by them for five years, she said, during which time her services had been but slight reward for their trouble and expense; she was now attaining to some degree of usefulness, and it was very hard to be called upon to part with her to strangers upon the slight proof of a stray ornament. If the other locket could be found, and Col. Dulaney would come over to Paris and identify them as duplicate portraits of his wife, she would yield up her claims, but at present she did not acknowledge the proof sufficiently strong and conclusive to cause her to part with the child. It was quite evident Mère Varens intended to make the most of her case.

She would consult the curé, the good Father Alphonse, she added, to know what she had best do. Marie was a child of the Church, and she believed the American lady would find it a difficult matter to rob the Church of a child which had been reared in its bosom for thirteen years.

"We will claim her upon the present evidence until Col. Dulaney arrives, at least," responded the Professor curtly, carefully refraining from hint of remuneration, and assuming the dignity and prerogative of precedence in the matter. "He will know the locket at once, if it is a family piece, and will show its contents."

"But I advise you to have it opened," he said to Mrs. Dulaney the following morning. "We must bring some other proof to bear upon our claim at once, for there is no doubt of the fact that the Catholic Church has the precedence of right over Marie, unless we can prove beyond controversy that she is Col. Dulaney's child."

Mrs. Dulaney was writing to her husband, urging his immediate presence in Paris, at the time. "I dislike to force it open before he arrives," she said; "but if you think by doing so we will aid our cause, I will send for a jeweller and have it forced at once."

Just at this moment a ring at her bell was followed by the entrance of a telegraph boy with a dispatch for Mrs. Dulaney. Hastily tearing it open, she scanned it eagerly, and uttered an exclamation of joy.

"Col. Dulaney is at Havre and will be here to-night," she cried. "Could anything be more merciful, more providential!"

All wifely sentiment was, in this first moment, swallowed up in the feeling of unselfish regard for the welfare of the little waif in her keeping which filled her gentle, generous heart. The little girls clapped their hands with delight, and the next moment were dancing around Marie, who was, this morning, being fully dressed for the first time since her illness. Mrs. Dulaney and the Professor had not told her of the circumstances of her

birth, fearing to awaken hopes until they were fully prepared to prove all things clearly. There was sufficient cause for the poor child to feel like one in a dream, however, upon rising to dress herself this morning—surely surprise and astonishment enough for one day in her life; for, spread out to meet her waking view, on the chairs and sofa, were beautiful new clothes of costly description, while her eyes roved around the apartment, seeking in vain the coarse peasant garments she had hitherto worn. Not quite understanding that she was to make a monopoly of these articles of grandeur, she arose and wandered about the apartment for a few moments, and finally sat herself down in the midst of all the finery in a helpless kind of way. The appearance of a fairy with an enchanter's wand, conjuring up all sorts of lovely things for her pleasure, would scarcely have astonished this unpretending child more than did the sight of the delicately tinted cashmere dress, muslin apron with bright ribbons, dainty lisle thread stockings, and slippers, as she carefully examined each article and replaced it afterward with almost reverent hands. Mrs. Dulaney's maid came in while she was in this state of bewilderment, and, with a reassuring smile, told her the new clothes were a present from her mistress, and that she was desired to wear them that day.

Without questioning, Marie allowed herself to be arrayed, simply wondering in a vague kind of way, as she viewed herself in the mirror, quite transformed from her usual self, what Mère Varens would say and do when she saw her. It was while the finishing touches were being given to this wonderful *toilette* that the little girls rushed in to announce the news contained in the telegram.

"Mamma!" exclaimed Alice, returning to the *salon* a moment afterward, conducting Marie by the hand, "do look at Marie! Who is it she is so much like? I can't remember, and yet she is exactly like some one I have seen."

Mrs. Dulaney regarded the child in earnest scrutiny. The change of dress had not transformed her appearance; it had only served to create an effect perfectly harmonious with the patrician style of her features, and therefore to perfect a resemblance which had first struck Mrs. Dulaney with sufficient force to cause her investigation of the child's history.

"Marie is like a picture I have seen, dear; a picture which I will some day show you and explain its history."

They were interrupted here by the entrance of Madame Von Hültenberg. The good lady's face gave evidence of decided annoyance.

"The house has been thoroughly searched, madame, without finding a trace of your valuable ornament. Madame Varens has been indefatigable in the search, and we both believe the purloined article was taken at once from the house and disposed of. I advise you to advertise, madame; matters of this kind are soon investigated in Paris, if immediately put into the hands of the chief of police."

"My husband will be here to-night," replied Mrs. Dulaney. "Suppose we await his arrival before taking another step in the matter."

During the morning Marie asked permission to go down to the *conciierge's* apartment for some books of her own, with which to amuse the little girls. Mrs. Dulaney demurred

for a moment, but reluctantly assented upon a second thought of the matter.

"Take Alice with you," she said; "it is a long way down, and you are still very weak."

She had no confidence in the woman below, and dreaded to have Marie exposed to her even for a moment at the present juncture.

The children had reached Marie's little room, by the door opening from the outer passage, without interruption, and had found the books desired, when they suddenly saw (through the inner door, which was partly open, and which led into Mère Varens's room) the old woman enter from the *cuisine* opposite, and, after casting a few furtive glances around, go to her *armoire*, unlock it softly, and take from it a box curiously inlaid; they heard it open with a click, and the next moment the missing locket and chain flashed before their eyes. They were too transfixed with horror and astonishment to move or utter a sound, but they noted the gleam of wickedness which shot from the old woman's eyes as she turned the ornament about in the light, and the smile of malice which distorted her lips. She stood thus for about a minute, as if debating something within her own mind, and then, with a sudden movement, she replaced the box in the *armoire*, carefully relocked the door, and hastily disappeared again into the *cuisine*. The children involuntarily drew together in a corner of the little room during this proceeding to avoid discovery, but the woman's senses had been evidently too preoccupied for observation, and upon seeing her disappear into the *cuisine*, they instantly escaped from their hiding place and fled precipitately upstairs. Marie's intelligence suggested to her the propriety of going at once to the Herr Professor, and Alice was commissioned to bring her mother to the Professor's room. With the horror of the crime they had just had an insight into still before them, the children recited the details of what they had seen in a breath, when Mrs. Dulaney had responded to the summons, and the doors were fairly closed upon the party.

"The game is now entirely in our own hands," exclaimed the Professor. "In an hour's time this matter shall be finally adjusted; let me impose the most perfect silence upon all of you, meantime, dear madame."

Mrs. Dulaney remained with Madame Von Hültenberg, while the Professor went out in a state of nervous excitement. The *dénouements* of the past twenty-four hours had proved almost too startling for her delicate nerves, and the expectation of meeting her husband under such thrilling circumstances added to her excitement. In the course of a few hours the Professor returned, bearing with him the much valued and important ornament; the two talismans which held the fate of a human being were compared, and the monograms found identical, with the exception of the scrolls upon the backs—one being simply an intricate device; the other, in equally delicate tracing, formed the crest of the Von Hültenberg family.

To the uneducated eyes of the old *conciierge* woman who had committed the theft the two were the same; and in producing one to prove Marie's guilt, she had unwittingly walked into the trap she had so carefully set for the innocent child. She would doubtless have placed the stolen ornament within reach of the owner again, and have acted the rôle of finder, had her mistake caused suspicion to point to her; but Madame Von Hültenberg's belief in her honesty had turned aside any

suspicion which had been generated in the minds of the household against her, and she became bold enough to hold the important article in her own apartment, with the view of stopping the proof of Marie's parentage at this present juncture. Nor was she actuated by malice alone. The hope of some valuable gain to be obtained, by holding back from the family, for a time, such necessary proof, fired her avaricious mind, and made her bold in her evil deeds.

The sudden, unexpected entrance of the master of the house with two *gens de ville* into her domain, and the rapid, successful search of her *armoire* an hour after she had replaced her stolen prize in it, filled her with abject terror. All the subtle resources of her crafty mind failed her, and she stood utterly petrified into silence in the presence of the officers of the law. She was quietly conducted from the house to the usual place of confinement for criminals, there to meditate upon her conduct at leisure, until called to the bar of justice to give account of it, while the family above rejoiced in the regained possession of their property, which, in the present issue, was more valuable to them than untold wealth.

Mrs. Dulaney hastened to reveal the contents of her locket to the Professor. It contained the miniature of a lovely blonde woman, with dark blue eyes and delicate features. Instantly every eye turned upon Marie; the resemblance between the child and the miniature was indeed striking.

"This is the picture I told you Marie was like, my child," said Mrs. Dulaney to Alice, "whose history I promised to tell you some time." And then, without further preface, she told the children the annals contained in this history in as few words as possible. "Nothing now remains to prove your birth, my sweet child, but the opening of the other locket, which will be your father's privilege upon his arrival to-night," she concluded, turning her loving eyes upon Marie.

(To be continued.)

TRINITY SUNDAY.

St. Matt. iii. 13, 17.

Verse 13. "Then" signifies at that time, viz., when St. John was baptizing, "from Galilee"—that is, from Nazareth, where he had hitherto dwelt—"to Jordan." The place of the Lord's baptism has been by some supposed to be near Jericho, at the fords of the Jordan, and at the spot where Joshua led the Israelites into the promised land. Others hold that it was at the upper ford, which was more likely to be resorted to by those coming from Galilee. The gospels give no direct information on the point. St. John, indeed, locates it in Bethabara, but that locality is uncertain, as well as the reading.

The purpose of the Lord's coming is distinctly stated—He comes "to be baptized."

Verse 14. "But John forbade Him." The original is still stronger, "Was earnestly endeavoring to hinder Him," was vehemently opposed. The verb used is in the imperfect, showing that the effort was not completed. The words used by St. John show, first, his own conviction of his own imperfection; secondly, of the superior holiness of Jesus; and lastly, are a prophetic utterance, "I have need to be baptized of Thee." The baptism of Jesus—Christian baptism—was necessary to complete that of St. John the Baptist (see A. Cts xviii. 25 and xix. 1-5). John's baptism

made ready the way toward the kingdom, but did not give entrance into it. The day of Pentecost established the new order of things, when baptism in the name of the Father, Son, and Holy Ghost became the sacrament of admission.

Verse 15. The reply of Jesus is with authority, and removes the scruples of the baptizer. Various reasons have been given for this baptism of the Lord. It could not be for the remission of sins, for the Lord was "without sin." Dr. Meyer holds that it was the token of setting Himself apart for His ministry, the renunciation of the secular life He had hitherto led. Others hold that it was the symbolic act in which, as the new federal head of the human race, He showed the need of cleansing. Others, again, take it as the institution of the sacrament. He takes that which in itself is a necessary element of bodily health, the washing by water, and that typical form which was the mode of receiving proselytes into the Jewish communion, and consecrates, sanctifies water to the mystical washing away of sin. In a word, He makes that a reality which before was a form. This is the way the Prayer Book interprets this place: "And by Thy baptism in the river Jordan didst sanctify water to the mystical washing away of sin" (Baptismal Office, first collect). "For thus it becometh us to fulfil all righteousness." The word "us" is capable of various interpretations. One is "thee and me," meaning Himself and the Baptist. Another is, that the word is used in the abstract, viz., "it is laid upon every one," "so must we do," thus including Himself in the general mass of humanity. A third interpretation makes it an intimation of His own mysterious nature, and connects it with the passage in Genesis, "Let us make man in our image." In this case it is one of the implied, half-hidden intimations of the Trinity, of which the New Testament is full.

Verse 16. The mode of the baptism of the Lord has often been dwelt upon. Ancient art, undoubtedly guided by tradition, represented the two standing in the water, and the baptizer pouring it on the Lord's head. It is argued that the character of the stream at the fords of the Jordan will not permit any other mode of administering. It is, however, certain that the whole primitive teaching in regard to the rite looked to two essentials only—the use of water and the threefold Name. If exact reduplication of the original administration were to be required, there would be no limit, and all baptisms, to be valid, must be at the particular spot where the Saviour was. The words, "went up straightway" (*i. e.*, immediately) "out of the water," signify an ascending up from the stream; do not imply an immersion therein. Indeed, other passages, notably I. Cor. x. 2, forbid the rendering of baptize by immerse.

"The heavens were opened." The heavens, which had been shut by the sin of Adam, are opened at the baptism of Jesus. They are opened unto Him. The words of St. Matthew here imply that the vision was given to the Lord alone. St. Mark puts it in the same way. St. Luke only records the fact. St. John adds that the baptizer himself saw the same sign. "He saw"—that is, Jesus saw—"the Holy Ghost descending like a dove." "The Spirit of God." This signifies, unquestionably, "God the Holy Ghost." Like a dove does not mean in a dove-like manner, but in the form, "the bodily form," St. Luke says. That is to say, this was the bodily

shape the Holy Spirit assumed, even as He assumed the flame at Pentecost.

Here is the giving of the Holy Ghost linked with baptism as an enduring fact.

Verse 17. "Lo a Voice from heaven." This is the voice of the Father. The words are express. "This is My Son," the "My" being emphatic. Literally, "the Son of Me, the Beloved, in whom I rejoice." "The Beloved" is also distinctive—the only Son. He is not a Son of God, in the sense of angels or righteous men, but the Son; and the words are made as strong as they well can be.

Here, then, are all three Persons of the Holy Trinity: the Father invisible, as a voice; the Son incarnate, having put on human hape and "taken our nature upon Him"; the Holy Ghost revealed in a type, a manifestation which implies the nature of that Spirit, "dove-like, gentle." The unity of the three Persons is shown in the action of each, which is the operation of one consenting will. The personality of each is distinct. There is not, as in one form of heresy was taught, a threefold manifestation of the same Person, now as Father, now as Son, now as Holy Spirit, but three Persons in the unity of the Godhead are revealed.

It is these three names, Father, Son, and Holy Ghost, which are the names used in baptism. The association of the three proves the co-equal nature of each. The manifestation here shows also the separate Personality of each. And it is to be noted that the Sonship of the Lord Jesus is thus declared, not by reason, as the Socinians would say, of His excellence and exalted character as a human teacher and benefactor, but before the work of His ministry begins. It is not in any human sense that Jesus is the Son of God, but He is truly the only Begotten of the Father, God of God, Light of Light, very God of very God, being of one substance with the Father. This is declared in the words "My Son."

BIBLE STUDIES.*

The Baptism of our Lord.

BY THE REV. J. I. MOMBERT, D.D.

St. Matthew iii. 13-17.

The baptism of John the Baptist as the forerunner of our Lord was preparatory "unto repentance"; it neither conveyed forgiveness nor regeneration; it was simply emblematic of repentance as an indispensable condition of forgiveness through the Lamb of God that taketh away the sins of the world. The radical difference between his baptism and that instituted by Christ is clearly set forth in the verses immediately preceding this passage, recording the tenor of John's instruction to the Pharisees and Sadducees: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire" (verse 11).

The surprise of John to see Jesus come to his baptism, and his hesitation to comply with His request, afford a striking illustration of the integrity of the evangelical record, and of the felicitous completion by one evangelist of something not recorded by another. There is little room to doubt that the Baptist was acquainted with the prophetic declarations of his parents concerning Jesus, and with Jesus himself. But he felt unwarranted to declare Him as the Messiah while the promised token

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of His divinity, viz., the descent of the Spirit in the shape of a dove, was still wanting. That we learn from St. John (i. 32, 33), as well as that his ignorance of Him related to His divine nature; he knew, however, enough of Him to make him stagger at His presence, and to shrink from compliance with His request. The personal character of our Lord, His holiness, the dignity of His presence, perhaps also some vague feeling that He might be the Messiah, all this combined to make him dread the consequences of a rite which he felt to be wholly inapplicable to Jesus. But where John hesitated our Lord knew that conformity to his baptism was essential to His mission, which was to be publicly authenticated in the Voice from heaven (cf. verses 16, 17 with John i. 32, 33). Though John forbade Him, our Lord insisted, and prevailed in the controversy. He told the Baptist, "Suffer it now, for thus it becometh us to fulfil all righteousness." In that baptism there was of course no confession of sin, but simply a profession, on the part of our Lord, of holy obedience to the prophetic declarations and Divine appointments of the Law. Instructed by Jesus that it was a mutual duty on His part as well as the Baptist's (for that is the real import of "thus it becometh us"), the latter complied.

The "call" to His public ministry (if that term, for want of a better, may be used) led Jesus to the bank of Jordan, and His baptism by John, accompanied by the Divine attestation, was really the consecration for His great work of redemption.

The miraculous circumstances attending the baptism of our Lord were: the opening of the heavens, the descent of the Holy Ghost in the form of a dove, and the audible Voice. A diligent comparison of the record establishes the perfect consistency of the narrative, according to which both Jesus and John were eye and ear witnesses. We learn (St. Matthew) that when Jesus was baptized the heavens were opened unto Him, *i. e.*, they were *literally* opened; and from St. Luke the unmistakable particular that the Holy Ghost descended in a *bodily shape*, and that a Voice came from heaven, which (according to St. Mark and St. Luke) said, "Thou art my beloved Son"; according to St. Matthew, "This is my beloved Son." That John beheld the vision he expressly declares (John i. 34); that he heard the Voice we cannot doubt. St. Luke adds the characteristic feature that our Lord was praying when He was baptized. The Voice and the vision were vouchsafed to the Baptist as the token by which he should identify the person of the Messiah, and fulfil his mission as the forerunner to introduce Him to the people as the Lamb of God that taketh away the sin of the world. Concerning the words, "My beloved Son," it is proper to add that they carry the sense of *only beloved*, beloved in an exclusive, unique manner.

The baptism of our Lord differs from the baptism instituted by Him in two striking particulars. There was neither a confession on the part of Jesus, nor an exhortation to repentance on the part of the Baptist. The Voice from heaven pronounced the baptismal address; and all Christendom rejoices in the blessings of that baptism, which was consummated in the death on the cross, and led to the institution of Holy Baptism in the name of the blessed Trinity at the close of our Lord's mission on earth.

Some faint notion of the precious comfort

conveyed in the words of that Voice from heaven may be gathered if we lay stress on the little word *in*. "This is my beloved Son, *in* whom I am well pleased." Out of Christ there is enmity with God, *in* Christ there is peace; out of Christ there is anguish and woe, *in* Christ there is joy and comfort. In Christ the Father is well pleased with all that are members of His body, and are changed into His image from glory to glory, even by the Spirit of the Lord.

This passage is one of the most striking in support of the doctrine of the Holy Trinity, because it renders us familiar with a scene in which the three Persons of the Godhead are introduced in concerted action, yet each performing a separate part. God the Son was in the man Christ Jesus; God the Holy Ghost descended upon Him in the bodily shape of a dove; and the Voice of God the Father out of heaven pronounced Him His beloved Son.

It is, of course, impossible to present within the narrow limits at my command anything like an exposition of the doctrine of the sublime mystery of the Holy Trinity. But for all practical purposes a very brief comment of our Article I. may suffice. That article is a matchless composition, and every word of it may be and has been made the text of long treatises, embodying the thought of Christendom.

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity: the Father, the Son, and the Holy Ghost."

As there is hardly any position in this article which in these days of doubt and negation is not impugned, the readers of this paper may derive benefit from the survey of the proofs on which it rests, and direction as to what must be *disproved* before they may surrender a jot or tittle of their most holy Faith.

We believe that there is a *God*, because, 1, there must be a first Cause; 2, the notion of a God implies a *necessary* existence; 3, all nations consent in that belief; 4, the origin of the world compels that belief; 5, conscience, 6, prophecy, and 7, miracles, confirm it.

We believe that there is *but one God*, because the nature of God compels us; were there more gods than one, then one of them would be produced by another, and a chaotic confusion would ensue, of which the mythological systems of pagan nations afford most painful evidence. God is the First Cause and Last End of all things, and absolutely perfect. One God is all-sufficient; a plurality of gods is unnecessary; but *one* God is necessary (see Exod. iii 14; I Cor. viii. 4).

We believe that God is living, true, everlasting, without body, parts, or passions, because: 1. Life, truth and eternity are the *necessary* adjuncts of the Great First Cause, which could not be produced from any other cause or from nothing, and must therefore be self-existent; and that which exists of itself must always exist (see I. Thess. i. 9; I. Tim. i. 17; vi. 16).

2. Spirit is superior to matter, which by nature is inert and inactive; therefore God is a Spirit (John iv. 24), and without body; if He has no body He cannot have parts, and must be *impossible* (for that is the meaning of without passions), *i. e.*, being infinite in Power, He cannot be made to suffer, and is incapable

of suffering (see also Is. xl. 18-25; Deut. iv. 15; Luke xxiv. 39; John i. 18-37; Acts xvii. 24, 28, 29; Rom. i. 20, 21; Numb. xxiii. 19; Ps. cii. 26, 27; Mal. iii. 6; Heb. vi. 17, 18; James i. 13-17).

Remember that whenever in the Bible God is represented as having eyes, hands, ears, etc., and as being moved by love, anger, hatred, etc.; it is in condescension to our finite intellects and constitutional infirmities, such language being required to lift us from earth to heaven.

We believe that God is infinite in power, wisdom, and goodness; that all things are possible with Him; that the order of the universe (which men call laws) and the workings of His providence are infinitely wise; that the creation and preservation of the world and the redemption of mankind proclaim Him to be infinitely good. See especially the following passages: St. Matt. xix. 26; Eph. iii. 20; Psalm cxlvii. 5; Rom. xi. 33-36; St. Luke xviii. 19; I. John iv. 8.

We believe that God is the Maker and Preserver of all things visible and invisible. It is absurd to say that the world made, developed, or evolved itself; it is equally absurd to say that it was the result of chance. It had, therefore, a Maker or Creator, and that Creator is God (Col. i. 16, 17). And as there is nothing that necessarily exists, or exists of itself, except God, therefore all things depend upon Him (St. Matt. vi. 25-30; Rom. xi. 36).

We believe that in the unity of this Godhead there be three Persons of one substance, power, and eternity: the Father, the Son, and the Holy Ghost. Among the many places in Holy Scriptures which affirm and teach that the Father is God, that the Son is God, and that the Holy Ghost is God; that the Father, the Son, and the Holy Ghost are but one God, not three gods; that the Father is not the Son, and neither of them the Holy Ghost, we select the following as clearly setting forth the sublime mystery of the Triune Godhead:

The creation of the world is ascribed to the Father (Heb. i. 2), to the Son (John i. 1, 2, 3), and to the Holy Ghost (Gen. i. 1, 2). (Cf. Ps. xxxiii. 6.)

The forerunner at the baptism of our Lord saw the Spirit of God descend like a dove, and heard a Voice from heaven, saying, This is My beloved Son, in whom I am well pleased (see above).

In the institution of baptism by our Lord himself the apostles are bidden to administer that sacrament in the name of the Father, and of the Son, and of the Holy Ghost (St. Matt. xxviii. 19).

In the form of apostolic blessing the three Persons of the Godhead are named together in the same sentence (II. Cor. xiii. 14).

St. John declares that three bear record in heaven: the Father, the Word, and the Holy Ghost, and these three are One (I. John v. 7).

Of the metaphysical disquisitions and speculations of this sublime and incomprehensible, and therefore inexplicable, mystery we cannot speak here; but what has been said may furnish the reader with a very brief analysis of the Catholic doctrine of the Trinity in unity.

A MINISTER of Christ can no more be faithful now without incurring the odium of the world than the prophets and apostles of old could have escaped persecution for delivering the Lord's messages, or "the Master of the house" Himself could have spoken the truth and done the will of the Father without being called Beelzebub.

THE SACRIFICE OF ISAAC.*

When objections are raised against various actions and courses of action represented as done and carried on by Divine command in the Old Testament, which involved a summary mode of dealing with human life, the answer is made that God is the Lord of life, the right to which ceases as soon as evidence exists of a Divine command to deprive men of it. "If it were commanded," says Butler, "to cultivate the principles, and act from the spirit of treachery, ingratitude, cruelty, the command would not alter the nature of the case, or the action, in any of these instances. But it is quite otherwise in precepts which require only the doing an external action; for instance, taking away the property or life of another. For men have no right to either life or property but what arises solely from the grant of God. When this grant is revoked, they cease to have any right at all in either: and when this revocation is made known, as surely it is possible it may be, it must cease to be unjust to deprive them of either."†

This defence, then, is undoubtedly, as a general and abstract statement, true and complete; nor is there anything wanting to it, or that need be added to it, as an abstract position. It is unquestionable that if a command of God to kill even an innocent person is made known to us, we have not only the right, but are under the strictest moral obligation to kill that person. But though a true and perfect defence in the abstract, it leaves out one important point which ought to be supplied before the general defensive statement is applied to a particular case—the point, viz., how the Divine command to perform such an action is made known to the person to whom it is asserted in Scripture to be made known. That is a question which it is essential to answer before the individual can be pronounced to have been justified in performing the act. Undoubtedly the right of man to live ceases as soon as ever evidence arises of a Divine command to deprive him of it; but when does such evidence arise?

The answer, then, which is given to this question is, that the evidence arose by means of a miraculous manifestation through which the will of God was declared that these actions should be done. And this is a true and correct answer. But it still has to be accounted for, how a miracle at that day *was* the evidence which it was of such a Divine command. Supposing at the present day, and under the present dispensation, a miracle were wrought in evidence of an alleged command of God to any man to kill an innocent son, would such a miracle be regarded as sufficient evidence of such a command? It cannot with any truth be asserted that it would. The Christian Church would obviously condemn the act, and would refuse to pronounce a miracle to be sufficient justification of it.

The question of the rightness or wrongness of this class of actions belongs, indeed, to the great religious question of the warranting power of miracles and the conditions of miraculous evidence.

When we go, then, to the Scripture doctrine of miracles and of the evidence arising from miracles, we find, in the first place, that the general rule laid down is, that miracles are

evidence of the Divine will; and that a command which has the warrant of a miracle is to be regarded as coming from God. This is the law relating to this subject which Scripture both expresses in words and assumes and supposes in its historical account of the courses of events and of Divine Providence. But when we enter further into the teaching of Scripture on this subject, we discover that, together with this general rule respecting miracles, there is a collateral principle inculcated: viz., that a miracle may be permitted by God for the purpose of trial. Where, then, the authority of a miracle contradicts any clear knowledge we have of the Divine will, any instructions from antecedent sources, this is the interpretation of it which Scripture enjoins upon us. We are warned that the miracle does not in such cases bear its primary and more natural interpretation as an evidence of the Divine will, but the secondary interpretation of it as a trial of moral strength in resisting that apparent evidence—of the moment and from without—in favor of a more real evidence of His will which we have from antecedent sources or from within. Thus it is laid down in the Old Testament that a miracle cannot authorize an act of idolatry; and in the New Testament that a miracle cannot authorize the acceptance of any doctrine manifestly opposed to the Gospel revelation. In such cases we are plainly told that the purpose of the miracle is not evidence, but trial; that it is intended to test our faith; to prove us, whether we give way to the more tangible and external kind of appeal against a deep inward persuasion of a moral and religious kind, or whether we adhere loyally to the inner law in spite of the outer pretension of authority. A miracle is thus not represented in Scripture as absolutely and of itself evidence of a Divine command: rather it is expressly represented as not being. We find that it lies under conditions; that it is limited by our own knowledge gained from other and prior sources of the Divine will; that it is checked by the internal evidence of moral and religious truths—whether principles of belief, or rules of conduct—which either express revelation or God's natural enlightening Providence has imparted to us. The Scriptural check, *e. g.*, would be the same against a miracle on the side of *idolatry*, whether we suppose the unity of God to have been arrived at by natural reason or by special revelation. The rule of Scripture in substance is that no great moral or religious principle or law of conduct of which we are practically, upon general antecedent grounds, certain can be upset even by a real miracle; but that when the two come into collision as evidence, the miracle must give way and the moral conviction stand; that no miracle, in short, can outweigh a plain duty; and that a *real* miracle might be wrought, and yet it would be wrong to do the act which the miracle enjoined.

If, then, a certain class of Divine commands which were proved by miracles in one age of mankind could not be proved by the same evidence now, this must arise in consequence of some difference in the conceptions of mankind in former ages and in our own, in consequence of which such commands were suitable to an earlier period of the world and not to a later, and were adapted for proof by miracles then, and are not adapted for that mode of proof now. If, *e. g.*, a miracle was in a former age sufficient evidence of a Divine command to destroy

life, and now it is not, it must be that we are now possessed with a principle in such strong disagreement with homicide that the alternative of the miracle, being only permitted as a *trial*, necessarily becomes more reasonable now than that of its being proof of a *command*; whereas this principle did not exist in equal force and strength in the mind of a former age, and therefore the miracle was taken in its more obvious meaning as proof of a Divine commandment. It must be, in short, that the command was accommodated to the age in which it was given, and was therefore adapted to be proved by a miracle; whereas now such a command would be in opposition to a higher law and general enlightenment that would resist the authority of the miracle: which mode of proof would consequently be unfitted for it.

To kill another, even an innocent man, is so far, indeed, from being itself contrary to morality, that nothing can be more certain than if it were known that God ordered us to take away the life of an innocent man it would be strictly obligatory upon us to do so. But though this is undoubtedly true in speculation and as a supposition, yet in practice the rights of human life are so strongly felt now, they are so intimate a part of the moral progress of mankind, and the responsibility of violating them is so tremendous, that no miracle could practically act as sufficient evidence to warrant the infraction of them, and the destruction of the life of an innocent person. Because a miracle is, by the express law of Scripture, always subject to the possibility that it may be sent for our trial in resisting, instead of our faith in obeying it. But if there is any case in the world in which this condition would operate, it is in the case of a supposed miraculous command to take away the life of an innocent man. Although, therefore, in theory, the Divine command to kill him, supposed to be known, would be strictly obligatory, nor would the innocence of the man be any contradiction to it, yet in practice the difficulty is so great of its becoming known that such a command would be virtually nugatory; a miracle could be the only evidence of it, and that, by the law of Scripture, has been disabled to act as evidence. The act of killing another, as being simply an external act, is not, indeed, in any contradiction whatever to a right state of the affections, but the act itself does not the less require justification; a Divine command alone can be that justification, and no evidence under the circumstances can be given of a Divine command.

What was the difference, then, in the conceptions of mankind in a former age, compared with the present, which renders a miracle evidence of Divine command to kill then, whereas it could not be such evidence now?

When we examine the ancient mind all the world over, one very remarkable want is apparent in it, viz., a true idea of the individuality of man; an adequate conception of him as an independent person—a substantial being in himself, whose life and existence was his own. Man always figures as an appendage to somebody—the subject to the monarch, the son to the father, the wife to the husband, the slave to the master. He is the function or circumstance of somebody else. The slave was a piece of property—*κτήμα ἐμψυχον*, and the old Hindoo law divided "cattle into bipeds and quadrupeds." The laws of Manu insert the *persons* of the wife and the son *in the person* of the head of the family,

* From "Ruling Ideas in Early Ages, and their Relation to Old Testament Faith." Lectures delivered to Graduates of the University of Oxford. By J. B. Mozley, M.D., Regius Professor of Divinity and Canon of Christ Church. [New York: E. P. Dutton & Co.] † *Analogy*, Part II., Chap. iii.

as if they were absorbed and incorporated in it,* just as the several *members* are absorbed and embraced in the unity of the *body*. "A man is perfect when *he* consists of himself, his wife, and his son."[†] Their property belongs to the man, because "*they* belong to him,"[‡] upon which ground he could sell or give away his son for a slave. Stories from the Brahmanas show that an Aryan father had power of life and death over a son. § Oriental civil law formally recognized the judicial principle of extending the parent's guilt and punishment to the children, which it could have done only under a defective idea of the child's individuality, treating the child as a mere appendage of the father. In a public execution the criminal's whole family was punished by the same judicial sword which inflicted death upon himself; nor was this done upon the ground of any special command from an avenging deity, which, indeed, was not needed for it, but only as an exercise of the simple right of civil justice—a right not, indeed, always acted upon, but still rooted in law, and ready for use whenever the civil authority thought fit to fall back upon it.

We see, indeed, both in the political institutions and superstitions of antiquity, regulations and practices which obviously imply, as the necessary condition of their existence, a totally different idea of human individuality and of human rights from that with which modern society and Christian society is animated. We find that this State and that that State had what appear to us most extraordinary, most eccentric and anomalous laws in the sphere of human rights, radically, as it seems to us, clashing with these rights. We are at first disposed to lay the blame entirely upon the particular States and lawgivers. But when we see one State after another involved in the charge, it gradually becomes clear to us that though particular States may have got out of an acknowledged principle stronger and rougher consequences and worked it to a harsher issue than others did, there must have been some *universal* defective conception of human rights in those ages to have made these particular laws and customs of certain States possible. A lawgiver cannot act against the universal opinion of mankind in his day; if he institutes any particular infringement of human rights, there must be a premise for that infringement in a universal defective conception of mankind at that day. Thus the law of Lycurgus, for the destruction of weakly infants in Sparta at the very birth, would have been impossible had there not been *all over the world* then a very different conception of the right of the human being with respect to his own life than what exists now. With us the rights of man commence with his very birth; and an infant an hour old has an independent right and property in his own life which the whole world cannot take away from him. Had that been the received idea in the age of Lycurgus, he could not have founded this Spartan rule; but it was not. Mankind had not embraced as yet the true notion of human individuality; man was an appendage to some man or some body. That the infant was treated as the pure property of the State in Sparta was a result which rose upon a *universal* defective assumption regarding man in *that stage* of human progress; it was a harsh and cruel use of that assumption, but it could not have arisen without that assumption as its condition.

This great defect of conception was, indeed, deeply fixed in the Roman law. As a code for the regulation of property, the Roman law commands our admiration; its assumptions, its distinctions, its fictions are of the highest legal merit; its whole structure was based upon nature and common sense, and it carried into the most intricate details and applications an instinctive standard of equity, of which it never lost sight. The contrast, therefore, is all the greater when, from the regulation of property, we turn to its dealings with persons. In the former we have an anticipation of modern civilization, and we feel ourselves amid modern ideas and in the atmosphere of our own courts. In the latter we are consigned to barbarism again. The criminal law of Rome took low ground in its estimate of a large class of crimes, which it treated as civil wrongs only; but its great blot was the domestic code. The son was the property of the father, without rights, without substantial being, in the eye of Roman law. The father had the power of life and death over him; was the proprietor of all the wealth he acquired. The wife, again, was the property of her husband, an ownership of which the moral result was most disastrous. The Roman ladies, as the arts and refinements of life advanced, disdained the harsh yoke of true matrimony—not only did the sacramental ceremony of the *confarreatio* fall almost entirely into disuse, but even the stricter civil marriage, the *conventio*, was neglected; and in its place was substituted a contract which left either party the liberty to dissolve the connection at will, out of which arose the matrimonial picture of Juvenal—

Fiunt octo mariti
Quinque per autumnos.*

The same defective idea of human individuality and the rights of life is shown in a very different fact, which has a horrible prominence in the history of ancient religions, viz., the prevalence of human sacrifice. It is impossible to suppose that any superstition, however strong, could have so trampled upon the natural right of life as the custom of human sacrifice did, had there been at the time that idea of the natural right of life existing in the human mind; that is to say, if that idea had existed in any definite shape. The very selfishness of man, and the very instinct of self-preservation, would in that case have made him stand up for his own life against the claims of a monstrous and cruel power. If we suppose such a strict and accurate sense of the right of the individual to his own life as we have now, no superstition, however ferocious, could possibly have had force enough to withstand that sense, and sacrifice individuals wholesale. There could not, therefore, have been then that strict sense of the right and property of the individual in his own life that there is now; and the institution of human sacrifice thus implied as the condition of its own establishment the defective idea of the rights of the individual man.

With these facts before us, we may understand how deeply fixed in the mind of ancient society was the idea of one man belonging to another; how long a time it must have required to uproot that idea, and how, in truth nothing but a new religion could do it. Even Rome, with all her later material civilization, could never completely embrace the notion, which lies at the bottom of all modern law and religion, that every man is *himself* an individual being, with an independent existence

of his own and independent rights. The *jus naturale* of the individual is, indeed, so self-evident now that we can hardly conceive society without it; and we are apt to suppose that it must have been equally self-evident to any human being, in any age, who had the simple exercise of his reason. But all history shows that, so far from this idea having been always obvious to the human understanding, it has, on the contrary, been the slow and gradual growth of ages. Nor, perhaps, is the consideration valueless, that in the early stages of society, before civil government was formed, and before man had become a trained and disciplined being, as in a degree he is now, some strong idea, such as that which is contained in saying, "You belong to another, you are the property of another," may have been necessary to control and keep in bounds the native insolence and wild pride, the obstinacy, the fierceness, the animal caprice, the rage, the spite, the passion of the human creature. When man was rude and government was weak, there was wanted for the control of man some *idea* which could fasten upon him and overcome him, and be in the stead of government and civilization. Such an idea was this one. The nature that can be coerced by nothing else can be tamed by an idea. Instil from his earliest infancy into man the idea that he *belongs* to another, is the property of another; let everything around proceed upon this idea; let there be nothing to interfere with it or rouse suspicions in his mind to the contrary, and he will yield entirely to that idea. He will take his own deprivation of right, the necessity of his own subservience to another, as a matter of course. And that idea of himself will keep him in order. He will grow up with the impression that he has not the right of ownership in himself—in his passions, any more than he has in his work. He will thus be coerced from *within himself*, but not *by* himself; *i. e.*, not by an active faculty of self-command, but by the passive reception of an instilled notion which he has admitted into his own mind and which has fastened upon him so strongly that he cannot shake it off.

Do we not feel that we are apt to think of ourselves as others think of us? and that not by a rational act of judgment, but a mere passive yielding to an impression from without. Let people around us think poorly of us, and we think poorly of ourselves, at least it requires an effort not to do so; the opposition to surrounding influence taxes our self-reliance. Hence it is that, as an ordinary rule, it is not good for a man either to live with or even see much of another who habitually depreciates him; such intercourse tends to lower his spirit. For though a man's self-reliance ought to be tested, it ought to be tested fairly—it ought not to have a constant weight thrown upon it.

To return, then, to the Old Testament facts, we may observe that the same defective idea of human individuality, and the right and property of the individual in his own life, which prevailed in early ages generally, is traceable even in the patriarchal and Jewish mind. It would, indeed, be expecting too much from a rude nation under slow training for higher truth that they should not partake of the general notions of the world at that time regarding the natural rights of man. This latter is, in truth, though its *root* is in our moral nature, an idea of the civil or political order, and therefore it is not an idea of which a purely religious dispensation, patri-

* Sir W. Jones, vol. viii. p. 8

† *Ibid.*, p. 398.

‡ Max Muller's *History of Sanscrit Literature*, p. 408.

* Satire vi., 228.

archal or Jewish, guaranteed the present communication. It is an idea which is part of the civilization of mankind, and we might as well expect at once civilization in the early stages of human society as expect this idea of the true individuality of man in those stages. We do not, indeed, in identifying it with civilization, disconnect it with morals: civilization has its *moral* side in those ideas which relate to the rights of man—which belong to the realm of justice, and the development of which is a development and manifestation of justice. Still, though it is the moral side of civilization to which those ideas belong, they are a part of civilization; they are political ideas. They come under the political head; they appertain to mankind in their aspect of a community as a subject of social order; they concern man in society, and in relation to his brother man. They are, therefore, political ideas, and belong to the growth of civilization. It cannot, therefore, be any reflection upon patriarchal life and ethics to say that in that early age they were defective in ideas of that order. Nor is there any reason why we should impose upon ourselves the supposition that the ages of the patriarchs, or the age of Moses, Joshua, or even David, had the same exact sense of the natural right of the individual man that the world now, after ages of Divine schooling, has attained; for this would be to be guilty of antedating the effect to the cause, and to expect beforehand that very standard which was to follow *after* or *from* the course of the Divine dispensations; that very estimate and point of view in the beginning of the Divine education which was to be the end and the result of it. That man was made in the image of God was, indeed, the original truth which contained the independent and true individuality of the being; but this germinal truth wanted development, and patriarchal life was antecedent to that development.

It is not unworthy of notice that the degree of the *jus naturale* of the individual with reference to his own life, and his own property in it, is not even yet an entirely settled question in the world; that upon the primary article of the right to deprive man of life men are not even yet agreed; and while the generality maintain the justice of taking it away in self-defence, or for the punishment of crime, a considerable minority deny the right of civil justice to interfere with human life; and one sect maintains the absolute inviolability of human life. If the question, then, of the degree of the individual's right and property in life is not even yet decided, and considerable uncertainty still attaches to it, this may help us to understand in what obscurity the whole question of the right of life might lie in the earliest ages of the world, when law was first emerging out of a state of nature, and before the rights of the ruler had undergone any scrutiny; and to understand, too, how this obscurity could exist even in the patriarchal mind without any reflection upon it, simply by reason of the age of the world to which it belonged. Human power is a limited idea in modern society—how far its rights extend with respect to the individual; but then human power was an unlimited idea, without definite boundary or check; what it could do or what it could not do to the individual was all in confusion; and in the haze which rested upon this whole subject one idea was dominant, viz., that one man belonged to another, and was an appendage to another—the son to the father, the servant to

the master, and the like. The principle of the inviolability of human life was, indeed, always admitted in a degree, but it was the degree of the inviolability upon which the morality of particular interferences with life, and the sufficiency of particular reasons for that interference, hinged.

It must be remembered that this conception of man, as the property of and the appendage to another, is not one which involves any cruelty, any harshness. A father may regard his son as being, as a matter of right, his property; and yet this very son may be to him his dearest treasure, and the loss of him may be the bitterest grief. The idea does not interfere with the tenderest inward relations of a father to him. When Reuben says, "Slay my two sons, if I bring him not to thee,"* the speech certainly shows that the father of the patriarchal age regarded the son as belonging to him, as being in a way his property, so that, as a matter of right, his life was lawfully at his disposal. But it does not show want of paternal affection, or that he made the offer in any other spirit than that of self-sacrifice; as a surrender just of the very article of property which was dearest to him, when the preservation of the whole community was at stake; and a hostage and pledge for the safety of Jacob's beloved son seemed to be wanted in the severe extremity. The idea of property is in no contradiction at all to love; human love regards the being; and the rights with respect to the being do not alter the being. This is a question of what you can do to another: his own value to you, dearness to you, is another thing. The life may be worth anything to you; but the *jus*—the particular right, your power over it, is a distinct idea. It might be said in some despotisms, the power only heightens the love, because the absolute dependence of another would be an actual claim upon affection, and his being at your mercy would give him at once an acceptableness in your sight.

Undoubtedly the defective conception of human individuality was an *opening* for cruelty and oppression, and the greatest practical enormities; but it does not in itself involve them. As proofs of the existence of this universal defective conception in ancient society, I referred above to Sparta, Rome, and the prevalence of human sacrifices. But though this original defect of conception was a *condition* of the rise of these inhuman codes and this ferocious practice, and though they could not have arisen without it, this is not to say that the mere defect of conception itself amounted to inhumanity, or that it necessarily produced inhumanity. It was in itself a neutral intellectual defect. And though the savage character of some communities founded cruel and oppressive practices upon it, there is no reason why it may not have existed in other communities, and in the Jewish, without such results, and with the tone of society not brutalized and made cruel by it.

(To be continued.)

THE STUDY OF THE BIBLE.

BY ELIZABETH N. BIDDLE.

The subject is a very wide one, and, if treated in a general way, involves proof of the authenticity and inspiration, the authorship and scope, of the Scriptures; of the law, the proph-

* Gen. xlii. 37: "Among the Jews, as among most nations of antiquity, the parental power was absolutely despotic, even to life and death. The *Mosaic* law, however, enacted that a guilty son could not be punished with death, except by the judicial sentence of the community."—*Milman's History of the Jews*, vol. i., p. 22.

ets, and the history of Israel in the Old Testament; of the history of Jesus Christ and His Church in the gospels, The Acts, and the epistles in the New Testament. It would be interesting and profitable to trace, from Genesis to Revelation, the gradual development of God's plan for the redemption of the human race, the shadows of the Old Testament lost in the substance of the New, as the types, ceremonies, and prophecies find their fulfilment in the person and work of our Lord, and especially to note how the moral teaching of Moses is expanded and spiritualized in the Sermon on the Mount and the epistles of St. Paul. This sort of study, of the Bible as a whole, is essential to every Christian; yet how few do thus study the Bible! How many are content to read a few verses hurriedly from any chapter at which their Bibles may happen to open, or quiet their consciences with a chapter or two once a week, read as a Sunday task! How few can say as David did of his little Bible, "Oh, how I love thy law! It is my meditation all the day."

But taking it for granted that all who assume the responsibility of teaching others are themselves and for their own profit diligent students of the Bible, I proceed to give a few hints on the best method of preparing a lesson to be taught in Sunday-school. It may be asked, "Does the person thus habitually a Bible student need any special preparation? is he not always ready to teach?" It has been well said that a clergyman might as well expect to preach a sermon, or a lawyer to argue a case, without study, as a Sunday-school teacher to teach without it. He who would venture to do so fails to appreciate his responsibility to God for the immortal souls committed to his charge, and is unfit for the position he occupies.

Let us follow the conscientious teacher into his study and watch the course of his preparation. It is begun, continued, and ended in prayer for the help of the Holy Spirit, and forms a part of the daily work of the whole week. The chapter containing the lesson is attentively and thoughtfully read on Sunday evening—nor read only, but "marked, learned, and inwardly digested." References are looked out and pondered, unusual words, geographical and historical points, allusions to ancient manners and customs are made clear by study of commentaries, Bible dictionaries, histories, books of travel, and other helps. The doctrinal teaching is next to be thoroughly mastered. What is it? The divinity of our Lord, the personality of the Holy Ghost, the atonement, the resurrection, the judgment? Here the most careful study is required of the Prayer Book, the Articles of Religion, the Creeds, and standard authors, lest through ignorance and carelessness the teacher become a propagator of false doctrine. No profane or irreverent hand should touch the ark of God.

Last and most important of all is the consideration of the practical part of the lesson, the duties inculcated, and how those duties are to be enforced, the conscience aroused, the will strengthened, the heart touched. And here I would recommend three things:

1st. That only one or two practical points be dwelt upon. A lesson, like a sermon, must have unity.

2d. That the application be made, first of all, to the teacher's own heart and conscience and life. "Thou that teachest another, teachest thou not thyself?" Let us be real.

3d. That, as throughout his preparation,

specially in this part of it, the teacher strive to realize the special circumstances, characteristics, temptations, and needs of his pupils, so that, meeting them by and by in the class, he may have for each one a portion of guidance, encouragement, or warning, and none be sent empty away. Here illustrations from history, nature, the newspapers, and every-day life must be looked up with care, though none should be used unless they are so clear and forcible and to the point as to be easily understood, and the application without difficulty appreciated.

CHILDREN'S DEPARTMENT.

SOME FOUR-FOOTED FRIENDS— DOGS.

Arthur was the most miserable boy in the whole world that afternoon—at least *he* thought so; and *thinking* yourself unhappy is just about as bad as *being* so, I find. What's *your* opinion, boys?

Apparently there was no reason for his misery. So far as any one could see, he hadn't an ache or a pain; had eaten as much dinner as a hungry, hearty boy could and still see out of his eyes; wasn't thirsty, for a half-emptied glass of delicious lemonade stood on the table close beside him; nor warm, for the branches of a great wisteria vine shaded the window, and the leaves threw dancing shadows on his head and about the room; nor cold, for it was balmy, lovely weather, late in May. He had two eyes, two ears, two feet, and two hands, plenty of clothes to wear, brothers and sisters to play with, and a father and mother, who thought him a very nice boy indeed, to take care of and love him.

Then what, in the name of all that's remarkable and strange, *was* the matter? you'll say. Why, this poor boy *had* to write a composition!

He'd been all day at it, too; that was the worst of it. The morning's sun had sparkled and danced on the river's ripples, searching out the shady places where the fishes love to hide; danced a broad path of golden light for the boats to sail up; had beamed down upon the base-ball ground, where the White Stocking nine, of which Arthur was left fielder, were playing ball; had broadened into noon's

warm heat, and was now slipping in at the west window on its way bedwards, and still the small boy sighed, frowned, and wiggled, searched the ceiling for ideas, with a very much dog-eared and soiled sheet of paper before him, and a lead-pencil, chewed and whittled out of all resemblance to its name, held in one extremely dirty hand.

"What *shall* I write about?" he groaned for about the three hundred and sixty-fifth time.

"Write about me," rapped Fritz pretty smartly with his bushy tail on the floor, for the pretty dog was getting just a little tired of answering this same question in the same way so many times an hour.

Fritz was a water spaniel, with silky, hanging ears and brown, intelligent eyes—Arthur's own special property. And so very fond of

sleek, pretty head, brightened, and, with a sudden "Oh, I'll write about him!" the ragged lead-pencil began to fly over the paper. This is what he wrote:

"DOGS.

"Dogs are very nice things they run on fore legs and can run faster than a boy can, my dog is brown and white, he knows lots of tricks, he can open the dore with his paw, one day the cat upset the bird-cage on to the floor and was trying to pull the bird through the wires. Fritz is afraid of the cat, she scratches his nose, but he howled and ran and barked and barked, till everybody ran to see what was the matter, and so saved the bird's life though it was so frightened that it never had any tail feathers again was that a wise dog there is a dog next door who

sits on his tail and howls at the moon when the moon shines till my big brother gets mad and throws things out of his window at him, and a yellow dog down the street who flies at every dog that comes by and has to be beaten with poles and canes and umbrellas before he'll let go this is all I know about dogs."

Arthur was reading over this composition with great pride and satisfaction to Fritz, who wagged his tail approvingly whenever his own name was mentioned, when the door opened and his father came in, with the evening paper in his hand, and a general look of being just up from the city.

"Why, what does all this mean, Arthur?" he inquired. "You in the house and writing this lovely afternoon! What are you so busy about?"

It only took a few moments to explain and to read over the result of a whole day in-



HE HOWLED AND RAN.

his little master was this good dog that, instead of racing about the green fields in the sunshine as a dog loves to do, he had spent the whole day sleeping at his master's feet, growling at imaginary butchers' dogs and suspicious-looking tramps in his dreams, and answering patiently, as I said before, over and over again this question which Arthur was constantly addressing to nobody in particular and everybody in general.

This time, however, some idea of what Fritz had been saying seemed to reach him, for his dull eyes rested for a moment on the

doors, and papa was kind enough to say, "Very well, indeed, dear, so far as it goes. Race off now and get a little run before supper, while I look your composition over and correct the spelling and punctuation. Then, after tea, I'll give a lecture to the whole family upon dogs, so that the next time you write about them you'll have a little more to say."

After tea, lamp-time found every one gathered around the library table, where papa sat with various wise-looking books spread out before him, which he consulted at various times during the lecture.

"It is hardly necessary for me to describe a dog to you," said papa, laughingly, "while we have such a very favorable specimen of the race right here among us as Fritz has always proved himself to be." Here Fritz wagged his tail, and looked very much delighted at hearing his name mentioned in such a goodly company. "Of course, you all know, too, that dogs are very intelligent, can be taught many wonderful tricks, can almost speak—in fact, *do* speak, in their own way; can calculate, as, for instance, the shepherd dog, who undoubtedly knows the number of the sheep under his charge, and instantly misses one that strays away. You know, too, that some dogs are much more intelligent than others; that while a spitz dog is very stupid, slow, and cowardly, collie dogs, of Scotland, the St. Bernard's, and setters are a good deal wiser, braver, and more interesting than a good many people. So suppose that I go at once to the dog in history, and away back in that to the 'stone age,' as it is called, and tell you the little bit that is known about the dogs that lived then.

"Way, way back, at the beginning of the world, in what is known as the 'middle stone age,' dogs were first domesticated. The reason that this period of the world's history is called the 'stone age' is because at that time stone was used for every purpose and for every kind of weapon and implement. Even knives were made of it.

"The savage men who lived at this time made their homes in caves, and hunted the reindeer, which, you know, only live in very cold countries. In what is now the south of France they first made friends with dogs, tamed them, for they were wild, fierce animals before then, and made them useful.

"In what is known as the 'later stone age' vast heaps of bones of the animals which were used for food, oyster shells, and other shell-fish, instruments of stone and bone were raised along the shores of the Baltic. These mounds have a very strange name—'Kitchen Middens'—and in them are found the bones of dogs, and evidence that the dogs shared their masters' feasts, because all the small bones which dogs naturally eat have disappeared.

"After the 'stone age' came the 'age of bronze.' Then a larger breed of dogs existed; and a still larger and stronger dog belonged to the 'iron age,' or when men first found out the use of iron.

"The Egyptians looked upon dogs as sacred animals. The god of the river Nile had a dog's head, and was called by Roman poets 'the barker,' and the reason was that the yearly rise of the Nile corresponded with the appearance of Sirius, the dog-star. A city was built in honor of the god Anubis, and here dogs were sacrificed to him, and their bodies afterwards embalmed.

In those times, too, when this very bright star appeared above the horizon, the shepherds knew that it was time to lead their flocks to the higher pastures, before the lowlands should be flooded by the river; and this constant warning, as it were, reminded them of warnings of other dangers given by the dogs which guarded the sheep. So they called the star after their faithful friends.

"Thousands of years before Christ the Egyptians had various breeds of dogs for their pets. Dogs for hunting, watch-dogs, greyhounds, foxhounds, and the ugly turnspits are found in paintings on very ancient monuments. In Eastern cities nowadays the streets are inhabited by half-wild dogs,

who belong to no one, and pick up their living as best they can. These dogs band themselves together in companies, with laws of their own, and each band of dogs has its own particular quarter of the town; and should a dog venture into a street where he does not belong, he is at once set upon and nearly killed by the dogs whose home it is.

"These are very unfortunate dogs, you'll say; and now I'll tell you about some fortunate ones. There used to be in ancient times a certain tribe in Ethiopia who had a dog for their king, his majesty's pleasure being interpreted by the priests; while, seated on a throne, with a crown on his head, he showed his displeasure by growls and licked the hands of his favorites.

"The Assyrians had a great many dogs, and so had the Greeks; and Corinth, a great city in the days of Grecian prosperity, was saved by a band of trained dogs, which had been taught to fight in battle, and who, during a night attack upon the city, fought so bravely that all but one was killed, and he succeeded in waking the garrison, and the enemy was put to flight.

"Roman ladies made pets of small Maltese dogs, and in the theatre of Marcellus, before the Emperor Vespasian, a dog was exhibited who danced every kind of dance, and finally made believe to be ill and dead, just as trained dogs do nowadays.

"In that wonderful buried city, Pompeii, on a mosaic pavement, is represented a mastiff chained, and with a spiked collar around his neck, and beneath his feet are written these words, 'Cave Canini'—'Beware of the dog.' I can tell you a story about a dog that lived in another city which was buried in this same terrible eruption of the burning mountain, Vesuvius. There was found at Herculaneum the skeleton of a dog stretched over that of a boy twelve years old. It was very evident from the position of the bodies that the dog had been trying to save his little master, and that when they were caught in the terrible stream of liquid mud and the stifling showers of ashes, the good dog had still endeavored to protect the little boy by covering him with his own body. On the dog's collar was an inscription saying that his name was 'Delta,' that he belonged to 'Severinus,' and had three times saved his master's life, once by dragging him out of the sea when nearly drowned, then by beating off four robbers, who were trying to kill him, and the third time by killing a she-wolf, whose cubs he had taken. This inscription also said that Delta was so attached to the son of Severinus that he would not take food from any one else. Was that not a brave, good dog, who gave up his own life at last in trying to save his young master? Indeed, it is the *most* noble death that a dog, or a man even, could die.

"I could tell you a great many stories about these wonderful dumb friends of ours in all ages of the world's history, but the hands of that clock over there are creeping amazingly near bedtime, and I must hurry. So I will skip down to the tenth century and tell you about a very wonderful Irish greyhound. These were very valuable dogs, so much prized that King Henry VIII. did not disdain to receive them, or give them away as special marks of his favor to his great friends.

"But this particular dog that I was going to tell you about lived in the days of King Olaf Tryggreson, of Norway, who, in one of his piratical excursions, swooped down on the coast of Ireland. He was driving off a large

herd of cattle, when a peasant so piteously entreated to have his cows restored that the king said he might have them if he could tell at once which they were, for his march must not be delayed.

"The peasant said that his dog knew them, and this wise dog went immediately into the herd and picked out the number that his master said were his, every one of them having the same mark. Wasn't that a wonderful dog?

"Nearly every breed of dogs has some excellent traits, and some members of that particular family have done brave or intelligent deeds in some age of the world.

"Charles I. of England had a dog named Gipsy, of which he was very fond.

"A pug dog saved the life of Prince William of Orange by scratching and whining at his master's feet when danger was near; and another dog, who saved his master's life, has been painted by the great artist Vandyke, standing by the side of his master, the Duke of Richmond. You know and have heard about the wonderful dogs of St. Bernard, who are kept by the monks to hunt for travellers buried in the snow. During the winter, when snow-storms are very frequent, these good and wise creatures are sent out in pairs, with blankets strapped to their backs and flasks of wine hung around their necks, to hunt for the half-frozen people they may find in the snow-drifts. Their scent is so very keen that they can discover a person buried several feet under the snow, which they dig away with their paws, howling all the time for help.

"One of these dogs found a little child, whose mother had been killed by an avalanche, near the bridge of Aronaz, and carried it from there to the hospice. I myself saw, not very long ago, the dog who saved the life of an English nobleman, and a noble-looking dog he was.

"The collie dogs of Scotland have also saved not only sheep without number, but also a great many human beings who were lost in the snow on the Scottish moors.

"There was at one time a wonderful dog belonging to the London fire brigade, who used to run up ladders as well as the firemen themselves, and drag people out of burning houses. Once he even dashed into a burning house and came out with a cat in his mouth.

"The dogs who have saved people from drowning are a very, very large number, more than you and I would care to count. One Newfoundland that I have heard of saved a whole ship's crew, by swimming out from the shore of Kent, through a terrible surf, to a vessel driven on a rock, carrying a rope in his mouth, by means of which all on board were saved.

"I might go on and on indefinitely, and then even never finish my dog stories, but I have talked quite long enough. This one thing, however, it would be well for you, Arthur, Dick, and even little Paul, to remember. A dog always tries to do right, the very best he can, as he *knows how*. A dog never forgets, or is ungrateful to his friends and benefactors. A dog never tells or acts a lie; and whereas he is only a dumb animal, and is not blessed with a soul, or the promise of great reward in the future if he only does right, he is faithful, unselfish, noble, often generous, and long suffering always. A bright and shining example, if they were only willing to follow it, to many boys I know."

NEW HAMPSHIRE.

MEETING OF CONVOCATION.—The South-east Convocation met at Pittsfield, May 27th, 1879. There was Holy Communion, with sermon by the Rev. L. Waterman, of Tilton. An informal meeting of the clergy was held at 11 o'clock, when a paper was read on "The Signs of the Times" by the Rev. I. W. Beard, of Dover, and business was transacted. In the evening there was a public meeting, and papers were read as follows: Foreign Missions, by the Rev. J. Le Roy, of Nashua; Domestic Missions, by the Rev. I. W. Beard, of Dover; Diocesan Missions, by the Rev. L. Sears, the dean. The next meeting was appointed for July 21st, 1879, at Portsmouth.

MASSACHUSETTS.

BOSTON.—The clerical association held its closing meeting for the season on Monday, May 26th, at the Church rooms, Hamilton place, electing the Rev. John Wright as president for the month of October, when the meetings will be resumed. The attendance during the year has been quite large, and much interest has been shown in the essays read and the usually general discussions following the essays. To vary the programme, it is proposed to appoint, weekly, next season a person to comment upon the epistle for the day, which will then be discussed.

LONG ISLAND.

BROOKLYN.—*All Saints' Church.*—The total offerings of this parish, or money raised for parochial needs, charitable objects, and to pay the debt on the property, amounted for the year ending with the meeting of the convention, May 20th, to the sum of \$12,800. It was a surprise to all that the aggregate was so large. This does not include pledges made toward the payment of the debt, but covers only money actually received into the treasury and disbursed in the various ways above named. The immediate neighborhood of this church, which is situated in the vicinity of Prospect Park, is rapidly improving, many residences having lately been erected, and others being in course of construction. An immense building, covering about a block of ground, is nearly completed, erected by the Ansonia (Conn.) block manufactory, intended to be a branch manufacturing establishment. This will require the residence of a great many families in this part of the city to supply the labor called for by this business. All Saints' church will soon have its field of usefulness, as well as the facilities for its own growth, greatly enlarged. The Sunday-school numbers nearly 400, very many of the children coming from families which have different or no Church relations. A very hearty interest is taken by all in its work, and perfect unanimity of feeling pervades both the Sunday-school and the church.

ALBANY.

STANDING COMMITTEE.—At a meeting held May 31st, the Rev. John D. Skene, the Rev. Alexander McMillan, the Rev. Bradford R. Kirkbride, and the Rev. Scott B. Rathbun were recommended for ordination to the priesthood. Edwin R. Armstrong, John N. Marvin, William C. Sherman, and William B. Burrows were recommended for deacon's orders. William E. Johnson was received as a candidate for Holy Orders.

WESTERN NEW YORK.

ROCHESTER.—The bishop visited St. Luk church in the evening of Whitsun-day and confirmed 18, making the total of persons confirmed by him in this parish under the ministry of the present rector, the Rev. Dr. Anstice, 578.

NEW JERSEY.

PLAINFIELD.—*Grace Church.*—The contributions of the congregations for all purposes have amounted to \$7,980.04, which is \$137 more than last year; for the last nine years they have been \$62,064. The parish is steadily growing and strengthening.

QUINCY.

QUINCY.—*Diocesan Convention.*—The second annual convention of this diocese met in the ca-

thedral of St. John, Quincy, on the morning of Tuesday, May 27th, Bishop Burgess presiding. The Rev. Dr. Leffingwell and the Rev. Messrs. G. H. Higgins, F. B. Nash, T. I. Holcombe, Gates, and Benson took part in the opening services. The sermon was preached by the Rev. William Bryce Morrow, of Peoria. The attendance included sixteen clergymen. The bishop read his address at the opening of the afternoon session. In the evening, missionary addresses were made by the Rev. Mr. Chamberlain, the Rev. Dr. Lloyd, and the Rev. Mr. Higgins. The convention continued Wednesday. The following Standing Committee was elected: the Rev. Dr. Corbyn, the Rev. Dr. Leffingwell, the Rev. T. N. Benedict, Henry Kent, Henry Williamson, and E. J. Parker.

MINNESOTA.

SHAKOPEE.—St. Peter's church is being enlarged to double its former size.

PINE ISLAND.—Grace church was consecrated May 15th.

COLORADO AND WYOMING.

DENVER DEANERY.—A meeting was held at Boulder on the 6th, 7th, and 8th of May. This deanery embraces Northern Colorado, in which ten clergymen are now laboring. Five public services were held. A course of sermons was delivered on "The Threefold Conviction of the Comforter," "of sin, of righteousness, and of judgment." At the business meeting several laymen were present. Very interesting and encouraging reports were made of the work, and the subject, "How to Make the Work of the Church Truly Aggressive," was discussed. At two of the services missionary addresses were made by the bishop and clergy. Much interest was manifested by the people, and it was agreed on all hands that this was one of the most interesting and profitable of our deanery convocations.

The Rev. T. V. Wilson is doing splendidly at Boulder. A movement has been set on foot to build a church. About \$1,300 has been pledged. The work will be commenced as soon as \$700 more have been secured. Boulder is one of our most permanent and best towns. It has a population of over 3,000. It is the commercial centre of a very rich mining and agricultural country. Though the people are poor now, they have good "prospects" May they be realized. The only vacancies in this part of Colorado are Greeley, the mission of Nevada and Idaho, St. John's, Denver, and St. George's, Leadville.

COLLEGIATE AND ACADEMIC.

VERMONT EPISCOPAL INSTITUTE.—The bishop visited the institute on the evening of Ascension-day, held service, and confirmed five of the students. On his arrival at Rock Point he was received by the cadets in true military style, which he acknowledged in his address to them after the service. He catechized the whole school, who showed remarkable skill and thoroughness in this kind of drill, reflecting much credit on themselves and the principal, the Rev. T. A. Hopkins. A part of the exercise consisted in finding, in other parts of the Catechism, references to the Decalogue, one portion thus substantiating and elucidating another. It was the most thorough and satisfactory drill of the kind that has ever been the fortune of the writer to witness. The domestic department of the institute is all that can be desired, under the charge of the accomplished wife of the principal, and they both spare no pains to make this a model institution for the home training of the boys of the Church, and all others who may be placed under their care.

PARAGRAPHS.

THE following from "Novelties and Curiosities" merits the attention of some of our curious readers: The simple interest of one cent at 6 per cent. per annum from the commencement of the Christian era to the close of the year 1863 would be but the trifling sum of a little over £3; but if the same principal, at the same rate and time, had been allowed to accumulate at compound interest, it would require the enormous number of 84,840,000,000,000 of globes of solid gold, each equal to the earth in magnitude, to pay the interest; and if the sum were equally divided among the inhabitants of the earth, estimated at 1,000,000,000, every man, woman,

and child would receive 84,840 golden worlds for an inheritance. Were all these globes placed side by side in a direct line, it would take lightning itself, which can girdle the earth in the wink of an eye, 73,000 years to travel from end to end. And if a Parrott gun were discharged at one extremity, while a man was stationed at the other—light travelling 192,000 miles in a second, the initial velocity of a cannon ball being 1,500 feet per second, and sound moving through the atmosphere 1,120 feet in a second—he would see the flash after waiting 110,000 years; the ball would reach him in 74,000,000 of years; but he would not hear the report till the end of 1,000,000,000 of centuries. Again, if all these masses of gold were fused into one prodigious ball, having the sun for its centre, they would reach out into space in all directions 1,732,000,000 miles, almost reaching the orbit of Herschel and Uranus. And if the interest were continued till the end of the present century, it would entirely fill up the solar system, and even encroach 500,000,000 miles on the domains of the void beyond the planet Neptune, whose orbit, at the distance of 2,850,000,000 miles from the sun, encircles our whole system of worlds.

A CORRESPONDENT of the London *Church Bells* writes to that journal as follows: "In answer to your correspondent 'W*W*,' the custom of rising at the entrance of the officiating clergy and at their departure from church was in use among the old Puritans of North America. A service was held a few years ago in one of the New England States, at which many old customs were revived, and it was especially noted that the whole congregation stood up when the minister entered with the great Bible, and that they also stood while he left the meeting-house, in accordance with ancient custom. There is, therefore, no necessary connection between this practice and Romish (as distinguished from Puritan) sacerdotalism. Many other customs and usages revived of late years in our churches, and generally looked upon as Popish, are also to be found in use among the most determined foes of Romanism. According to Hubner's statistical tables, lately published in the *Church Bells*, the united kingdom of Sweden and Norway seems to be the most Protestant part of Europe, although the crucifix, lighted candles at Holy Communion (which is known there as the 'Mass'), mediaeval vestments, and, I believe, confession to a priest before communion, are all in use in the Scandinavian Church. No one can accuse the countrymen of Gustavus Adolphus of any Popish leanings, nor has the retention of these things during the last three hundred years at all weakened their opposition to Romanism. Most, if not all, of these ornaments are to be found also in the German Evangelical Church. Not very long ago the German consul at one of our northern English seaports asked the Emperor William and Prince Bismarck for a contribution to the newly-erected Lutheran chapel of the town, and he received in answer from these Protestant champions—a crucifix and pair of altar candles! I am not in favor of the introduction of innovations in our English Church service; but, as a matter of mere accuracy, does it not seem to be rather a mistake to speak of ornaments and usages, highly prized by the Lutheran communion—to whom, be it ever remembered, the title 'Protestant' by right alone belongs—as necessarily inconsistent with Protestant sympathies?"

It is often said, sometimes in joke and sometimes in earnest, that it is very dear to the Chicago heart to feel that Chicago has the "biggest" article of a kind in the whole world. *Aprpos*, we take the following from the *Times* of that city: "The Michigan avenue Baptist church is said to have the largest debt, in proportion to its membership, of any church in the country. The debt is \$1,575 for each family of the congregation."

THE *Dominion Churchman* says that 83 ministers of various denominations have, within the past few months, joined the Protestant Episcopal Church. The names of those reported to have changed in this manner are given, together with the denominations which they have left. The list comprises 23 Methodists, 12 Baptists, 13 Congregationalists, 11 Roman Catholics, 11 Presbyterians, 2 Wesleyans, 2 Lutherans, 2 Unitarians, 2 Reformed, 1 Jewish rabbi, 1 Moravian, 1 Second Adventist, and 2 unclassified.

THE growth of the Lutheran communion (Germans, Scandinavians, and their descendants) in the United States and Canada has been as follows: In 1786 it numbered 24 ministers; in 1801 it numbered 67; 1826, 180 ministers, 800 congregations, 75,000 communicants; 1851, 760 ministers, 1,625 congregations, 160,000 communicants; 1876, 2,262 ministers, 4,635 congregations, 570,473 communicants; 1879, 3,150 ministers, 5,600 congregations, 725,000 communicants. It has 17 colleges, 17 seminaries, and 30 high schools for boys and girls.

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Total Assets (1st January, 1879).....\$6,390,352 40
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CAPITAL PAID UP, \$1,228,200:
FIRE ASSETS.....\$8,886,997 89
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